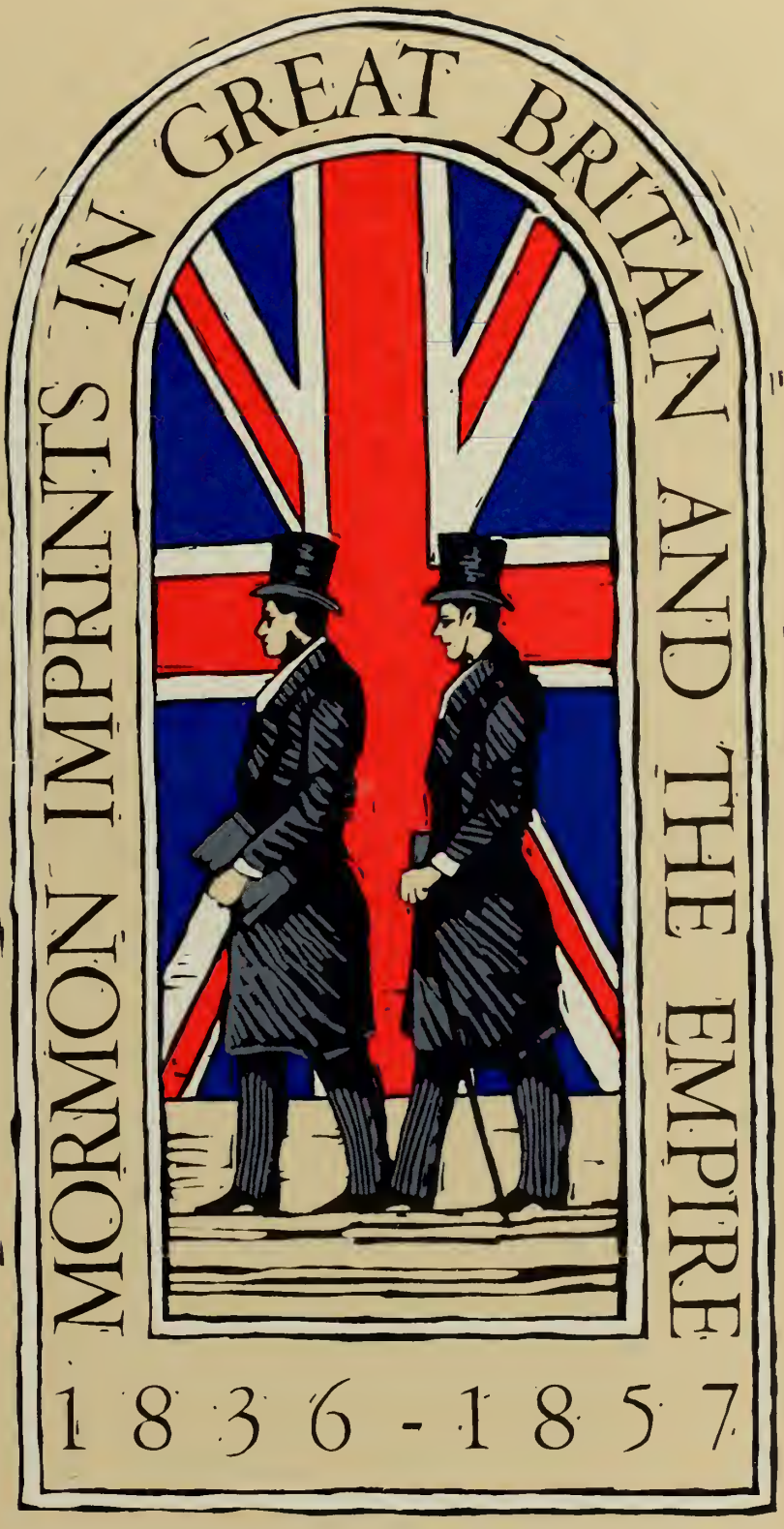
MORMON IMPRINTS IN GREAT BRITAIN AND THE EMPIRE
1836-1857

MORMON IMPRINTS

IN GREAT BRITAIN AND THE EMPIRE

1836–1857

An exhibition in the Harold B. Lee Library
in celebration of the 150th anniversary of
The Church of Jesus Christ of Latter-day Saints
in the British Isles.

Peter Crawley and David J. Whittaker

Friends of the Brigham Young University Library
Provo, Utah
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FRIENDS OF THE BRIGHAM YOUNG UNIVERSITY LIBRARY NEWSLETTER
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It is said that by the time of the American Civil War the British Empire was so expansive that it included about one fourth of the world's population and that one might travel around the world and discover that the sun never sets on lands or peoples under British rule. Beginning in the sixteenth century, primarily as part of voyages of discovery and exploration, the Empire moved beyond its early concern for conquest and exploitation. By the nineteenth century it tried to apply its enlightened system of laws and education to the millions of people under its rule. Its commercial and naval power assured Britain's dominance through much of this period.

By the 1830s a missionary could, in peace and security, travel much of the world on British-owned or British-made ships. In much the same way that Paul and the early Christians could travel on Roman ships or on Roman roads in lands with Roman laws and governors, early Mormon missionaries were also fortunate to be able to use the routes of British ships and many lands under British rule for their proselyting activities.

It is our purpose here to survey the expansion of Mormonism beyond North America by focusing our attention on LDS publishing in the British Empire, beginning with the appearance of the first Mormon tract in 1836 in British Canada, and ending with Franklin D. Richards' 1857 *Compendium*.

BEGINNINGS: 1836–1842

While Mormon missionaries had ventured into Canada before 1836, the mission of Orson Hyde from August to October 1836 is especially important. In Toronto, Hyde published the first Mormon missionary tract [Item 1]. Entitled *A Prophetic Warning to All the Churches, of Every Sect and Denomination, and to Every Individual into*

Whose Hands it May Fall . . ., its message was one of warning that the Second Coming of Christ was soon to come and that since the apostasy foretold by the New Testament had occurred, readers must repent and be baptized by someone who was authorized anew by Jesus. Hyde never mentions by name the church he represented. Perhaps this was because he intended to use the broadside in tandem with his oral presentation, during which he would have told of Joseph Smith and the Restoration.

The general pattern of Mormon publishing followed and even made possible the very successful missionary efforts in Great Britain. The first mission there lasted only about eleven months. Led by Heber C. Kimball and Orson Hyde, several missionaries arrived in Liverpool on 20 July 1837. They concentrated their efforts in the valley of the River Ribble (especially in the Preston area) and in and around Manchester. By the time they departed in April 1838, they had converted 1,300 people and had established at least twenty-six branches.

A revision of *Prophetic Warning* was issued soon after Hyde and Kimball arrived in England in July 1837. Retitled *A Timely Warning*, it was reprinted at least three more times in 1839 and in the early 1840s [Item 2]. Surviving records indicate that it was regularly used by the early Mormon missionaries in England. Thus began the publishing history of Mormonism in both Great Britain and the Empire, a history that paralleled the Church's dramatic missionary successes.

A second major mission opened with the arrival of additional apostles on 6 April 1840 [Item 3]. Building on the foundation established by Kimball's earlier efforts, these missionary-apostles continued to baptize at an even more rapid rate. At a general conference held in April in Preston, the total membership was placed at 1,850 assembled in thirty-four branches. At this important conference a more formal organization of the Church in England was undertaken. The apostles were given specific areas of assignment, a publishing committee was appointed, the initial plans for a monthly periodical were made, and another conference was calendared for 6 July 1840 in Manchester.

By the July conference the total membership had grown to 2,513 living in eighty branches. At this conference the leaders decided to send missionaries to London and also determined to meet in yet another conference in October. This movement southeast and the

growing importance of the conference for reporting and receiving assignments also set precedents. By 6 October the membership had grown to 3,626 and baptisms continued to increase at a phenomenal rate. At the close of the apostles' missions the number of converts had reached 5,314 not counting some 800 people who had emigrated to Nauvoo. The British mission provided the basis for continued growth and emigration. By December 1842, membership reached 7,500; and by 1851, the year the mission reached its peak, membership was 42,000 in 642 congregations.

An important part of this missionary effort was the literary efforts of the early elders. Wilford Woodruff noted in April 1841, at the end of his very successful mission, that the apostles had issued 5,000 copies of the Book of Mormon, 3,000 copies of a hymnal, 2,500 volumes of the *LDS Millennial Star*, and 50,000 copies of various pamphlets as part of their efforts, which brought between five and six thousand people into the Church.

At least three works by Parley P. Pratt were imported with the 1840 mission. These were his *Voice of Warning* (1839), *Late Persecution of the Church* (1840), and *The Millennium and Other Poems* (1840). The great success of the missionaries and the high import duties on printed items meant that a fresh supply of written literature would have to be produced in England. Orson and Parley Pratt and John Taylor were the first Mormon missionaries to produce original works for the British audience. Additionally, the publishing committee appointed in April 1840, composed of Heber C. Kimball, Brigham Young, and Parley P. Pratt, immediately moved ahead on several projects. These included a British printing of the Book of Mormon [Item 12], a hymnal [Item 6], and a monthly periodical [Item 4]. All of these items would exert a great influence for the remainder of the century.

Mormon publishing in Britain took three courses. The first was to use material published earlier in America. The second was to have individual missionaries issue their own works. And the third was to allow a more corporate, group approach to publishing whereby the apostles collected or borrowed the necessary funds and coordinated various publishing projects. The tendency after 1842 was for Mormon publishing in England to combine the latter two approaches.

Parley Pratt had already established himself as the father of Mormon pamphleteering, and his work as the founding editor of the *Millennial Star* further encouraged his writing and editing talents. During his early years in England he issued ten additional pamphlets, many as direct responses to anti-Mormon attacks [Items 5, 7, 10, 14]. Orson Pratt issued his *Remarkable Visions* in Edinburgh in September 1840 [Item 8]. Its pages contained the first published account of Joseph Smith's First Vision in addition to a lengthy summary of the basic principles of the Church that bear a striking similarity to those Joseph Smith appended to his Wentworth Letter two years later.

John Taylor also fought a newspaper and pamphlet war on the Isle of Man from October to December 1840, and in the process he produced three early tracts [Item 9]. Orson Hyde also continued to be active in writing and publishing. His German tract, *A Cry in the Wilderness* [Item 18], was actually written and translated near London, and it was in Liverpool that the account of his trip to Jerusalem was published [Item 17].

In these printed works, pieces of Mormon doctrine and history began to surface for the first time publicly. These works not only introduced Mormonism to a foreign audience, they set an important precedent for future missionaries and missions as the Church moved out beyond its origins in the small villages and hamlets of New England. In a real sense, the appearance of tracts and books after 1837 reflects the movement of Mormonism into more urban and cosmopolitan settings. Here the printed word was found to be an appropriate vehicle for the developing Church. It is little wonder that it was primarily in the mission fields that the first Mormon books appeared.

Converts came so rapidly after 1837 that the missionaries could not print literature fast enough to keep pace with the demands for it. One missionary in England wrote that he passed out pamphlets which were then picked up a short time later so that they could be used again. No doubt the large editions of Orson Pratt's pamphlets in the late 1840s and 1850s grew out of this early demand for, but shortage of, printed literature [Items 32, 55]. Additionally, the growth of missions beyond England after 1845 placed a steady demand on Liverpool for a supply of printed matter. Once a strong foothold was established in England, missionary work spread into

Wales where Dan Jones and John Davis issued over one hundred items in Welsh [see Items 22 and 27], onto the European continent, and, taking advantage of the international routes and bases of the British Empire, Mormon missionaries traveled to South Africa, India, Australia, and Asia—literally to the four corners of the earth.

CONSOLIDATION: 1842–1852

Because it built on the foundation established by the apostles in the early 1840s and answered the needs of an ever-expanding missionary program, Liverpool's key place in Mormon publishing was assured. By 1852 Liverpool was the book supply depot for Mormonism throughout the world, supplying not only the needs of the British mission but also receiving and filling orders from missionaries in such places as New York, St. Louis, Salt Lake City, San Francisco, Hawaii, Australia, India, and South Africa.

As headquarters for the British Mission and, after 1849, for the Perpetual Emigrating Fund Co., Liverpool was assured of both the leadership and the capital for a successful place in the publishing business of the Church. It was out of this position (occurring as both New York and Nauvoo were abandoned in favor of the isolation of the Great Basin) that Liverpool emerged as the book supply depot for LDS literature. In addition, publishing costs were much lower in England. Since Liverpool functioned as mission headquarters during a time when both leadership and publications of the Church were being centralized, it was natural that missionaries looked there for guidance; hence both the *Millennial Star* and the mission president assumed great influence in the publishing business. In the pages of the *Star* new publications were announced (many were first excerpted in whole or part therein) and detailed advice was given regularly on the value of the press in missionary work. By the 1850s catalogues of LDS publications were being printed [Item 56]. The existence of such catalogues is a witness to both the standardization and centralization of the Mormon press in England.

At the same time a rather involved system for distributing this literature emerged. Using conference and mission divisions, book agencies were established, usually in the name of the conference or mission president. Beginning more systematically in the 1850s, a method was established whereby quantities of printed matter were given to various individuals on credit. These advances were ac-

counted for in journals and ledgers kept in Liverpool. The accounts were published quarterly in the *Millennial Star*. This system offered several advantages: (1) it was an easy way for missionaries to get literature to assist them in their work; (2) those who published tracts of their own could distribute them on credit through a central book depot; (3) it encouraged large printings, which saved printing and binding costs; and (4) it provided a way for missionaries to earn money for their needs while on their missions.

There were also disadvantages inherent in this system: (1) it tended to centralize the writing in the mission home; (2) it increased Mormon dependence on non-Mormon publishers who demanded cash before the works could be obtained and sold; (3) it gradually incurred a large debt, the payment of which took many pages of requests and undoubtedly many missionary hours spent in money collection; (4) it led to the practice of giving larger discounts to larger orders which encouraged some missionaries to become mere peddlers of tracts (colporteurs); (5) it led to problems with discount rates, selling prices, etc., in countries such as India where the worth of the British pound was different; (6) it meant works deposited by missionaries for sale in the Liverpool office failed to sell as well as those of key leaders; (7) it frustrated many missionaries who found themselves trying to sell pamphlets to people who had been given tracts by other missionary societies; and finally, (8) it often caused a missionary to incur a debt but not stay long enough, or keep adequate records, to pay the debt. Despite these disadvantages, Mormons continued to use the printed word in their missionary activities, and their leaders continued to encourage the use of tracts.

Under these circumstances it was inevitable that Mormons would, like their Protestant neighbors, form tract societies. There is evidence that a good percentage of the British conferences created them and that "book business" was a regular part of the mission conference.

The pressures of monopoly publishing were revealed in the gradual indebtedness that came to plague most of the missions and missionaries. Of course, the problem weighed upon the leaders too, and they regularly editorialized about the need to pay off book debts. Their concerns were taken to heart by the missionaries, and reports of their attempts to pay these bills were a regular feature of the *Star*.

These problems inevitably came to the attention of Church leaders in Salt Lake City. Brigham Young, after the death of Parley Pratt in 1857, forced these problems to a conclusion. This is nowhere better revealed than in the correspondence between Young and George Q. Cannon. Ordained an apostle in 1860, Cannon was appointed to the presidency of the European Mission that same year, bringing to this task an extensive background in Church publishing previously acquired in Nauvoo, Utah, California, and Hawaii. Upon his arrival in Liverpool, Cannon established a Church printing office, in large measure to replace the sometimes troublesome contract arrangements with printers. This office was to handle all Church printing. His initial evaluation of the situation is contained in a letter to Brigham Young dated 30 March 1861. Cannon's letter summarized the printing problems of the previous decade. He gave a partial inventory of the works on hand (which can assist historians to evaluate the popular and most used works and authors) and noted, "There are editions of some works, which at the ratio they have been sold at during the past three years, will take half the Millennium to sell what are now on hand in this office." Cannon listed most of the disadvantages mentioned above and then recommended that the Church assume full control of all printing.

In 1861 Brigham Young responded twice to this letter. Although he ordered many of the bound volumes sent to Salt Lake City where they could be sold "to better advantage," the tracts on hand were ordered given away to members or sold as waste paper, and those filled with "error" were to be destroyed.

Actually, by the time of this decision, several other factors forced Church leaders to reevaluate the financial structure of the Liverpool office. Even with the book business mentioned above, elders were unable to survive financially. When the bills came due for their publishing ventures, tithing funds often had to be used to meet these obligations. It was estimated in 1860 that over $53,000 in tithing had been allotted to such debts for the previous two years. In addition to the printing of tracts, many missionaries had produced engravings of themselves, Church leaders, and Church buildings. These were sold to the Liverpool office or directly to investigators or members. Such a course was bound to bring a strong reaction from leaders in Utah.

It appears that the growing debts, the overabundance of products from the Mormon press, the Utah War, the U.S. Civil War, the death of Parley P. Pratt, and the official censure of Orson Pratt combined to end the first period of Mormon pamphleteering. For whatever reasons, almost no pamphlets or books appeared between 1857 and Brigham Young's death in 1877.

INTERNATIONAL PAMPHLETEERING: 1852–1857

It was Lorenzo Snow who led LDS publishing out of England. He had earlier proved his worth as an English missionary by writing *The Only Way to Be Saved* [Item 16], one of the most popular tracts in the early Church. In 1849 he was called to be an apostle and was again sent to Europe, specifically to the Italian Mission and "to other nations and countries wherever the opportunity should present itself." Traveling to Italy through London and Paris, he clearly took his mission seriously, calling missionaries to serve in lands as far away as India. In addition, he published his tracts in French and Italian and even planned to establish another center of LDS publishing at Malta (part of the British Empire since 1815), which was to supply Mormon works to Italy, Switzerland, Spain, Bombay, and Calcutta. He published his *Voice of Joseph* [Item 36], and before returning to America initiated work on the Italian edition of the Book of Mormon while in London [Item 35].

Another pivotal event in the outward thrust of early Mormonism, occurring as it did on the heels of Lorenzo Snow's work, was the special missionary conference of 28–29 August 1852 [Item 39]. Here missionaries were called to nations all over the world. We now turn our attention to the international arena and summarize Mormon pamphleteering in South Africa, India, and Australia, three important areas in the British Empire.

The appearance in Cape Town, South Africa, on 8 June 1853 of *Some of the Principal Doctrines or Belief of The Church of Jesus Christ of Latter Day Saints* marks the printed beginnings of the Mormon missionary effort in that area of the world [Item 43]. Its author, Jesse Haven, was the first president of the South African Mission. Arriving at Cape Town on 18 April 1853 with companions Leonard Smith and William Walker, they advertised their presence in a local newspaper. Within a week mobs and several anti-Mormon newspaper articles threatened to undermine their mission. To counter these

attacks the missionaries distributed tracts that they had brought from England and attempted to get specific replies to their critics' arguments printed in the local papers. When they ran out of pamphlets and after the local papers refused to print their articles, Haven wrote and printed his own tracts. He had taken the lead in writing the articles for the local papers, and when these were refused, he expanded several of these rejected pieces into pamphlets. Between the time Haven arrived in Cape Town and when he left in mid-December 1855, he was responsible for publishing eleven items—the major portion of the sixteen works published by Church members in South Africa before 1865. All of Haven's works were printed in Cape Town. In Port Elizabeth, a companion, William Walker, issued a broadside and a pamphlet with the same title *To the Intelligent Public* [Item 53].

It was, as we have suggested, Lorenzo Snow who first contemplated publishing LDS works in India. On his way to Italy, Snow called William Willes, Joseph Richards, and Hugh Findlay to missions in India. After Snow had reached Malta he was even more concerned with the missionary efforts in India. Using this central British base, Apostle Snow planned to print and distribute Church literature throughout the Mediterranean area as well as in India. Taking his presidency seriously, he planned to visit India himself, and he anticipated having his own tracts printed there. While events prevented his trip to India, Snow's continued interest in the area helps to explain why his own works were reprinted by LDS missionaries in India.

Other works also appeared—the bulk of them were issued by Richard Ballantyne. Calcutta functioned as the quasi-headquarters of the Church in India during this period, and it was there and in Bombay and Madras (where Ballantyne served most of his mission) that LDS publications appeared. In addition to the reprints of Apostle Snow's works, twenty items were issued in the 1850s, including seven issues of a newspaper entitled *Latter-day Saints' Millennial Star and Monthly Visitor* [Item 48]. The remaining twelve items were primarily issued as replies to anti-Mormon works, most of which were imported from England, a fact which reveals that anti-Mormon literature also followed the routes of the British Empire.

At least nine other works were in process by members in India, but for various reasons were not published. The Historical Depart-

ment of the LDS Church has a complete translation of the Book of Mormon into Hindustani, but presumably the large costs of such a project prevented it from being published. While a few tracts were issued in native languages, the bulk of the Mormon pamphlets were issued in English, a clear indication that the focus of LDS work in India was with the English who were involved with the various dimensions of the economic activities of British firms or among those who served in the British army. But in the final analysis, the culture, the weather, and the caste system all worked against the success of these missionaries in India.

The first Mormon missionary sent to Australia was William Barrett. In July 1840, at seventeen years of age, he was ordained an elder in England prior to departing for Australia. While some sources suggest that he baptized nine people into the Church, the details are uncertain. The next missionaries to travel there were John Murdock and Charles Wandell. Called in 1851, they served under the direction of Parley P. Pratt who had been assigned by Brigham Young to the presidency of the Pacific Coast and the Islands of the Pacific. The presidency of the Australian Mission was assigned to John Murdock by Pratt.

The missionaries arrived in Sydney on 30 October 1851 after forty-nine days at sea. The very next day they were working to get their first tract printed, Parley Pratt's *Proclamation! To the People of the Coasts and Islands of the Pacific* [Item 34]. Before they had both departed, five items had been issued. Because of Murdock's declining health, Wandell took the lead in preparing these works for the printer. Even before their departure from San Francisco, Wandell had anticipated a need for printed matter for their mission. On 30 August 1851 he wrote to the mission president in Liverpool requesting specific items to be forwarded to Sydney.

John Murdock left the mission in June 1852, leaving Wandell in charge. By this time the effects of the Australian Gold Rush were disrupting missionary work. Wandell left for home in April 1853. A new group of missionaries, led by Augustus Farnham, arrived soon thereafter. This second group issued only one tract—it appears that the earlier trend of ordering pamphlets from Liverpool was well established. Farnham did, however, begin a newspaper, *Zion's Watchman* [Item 44]. This gave the missionaries a more flexible format that enabled them to both communicate with members as

well as to respond to criticism. It was published for thirty-four months, from August 1853 to May 1856. The issues of *Zion's Watchman* did, in part, take the place of pamphlets. Joseph Fleming reported that he distributed them along with other church literature in various towns and settlements. Farnham left Australia in May 1856, and with his departure local Mormon publishing ended.

THE SIGNIFICANCE OF THE MORMON BRITISH PRESS

It would be difficult to overstate the importance of the *LDS Millennial Star* in Mormon history and thought. Published from 1840 to 1970, it was the longest running LDS periodical. It would be impossible to fully write the history of either the LDS British Mission, the LDS foreign missions in the nineteenth-century, or of the Church itself without mention of this important periodical. Published in "pamphlet form," it regularly provided the informational and inspirational glue which held the Church in Europe and Asia together during the past century.

Throughout the nineteenth century, the official LDS editions of the hymnal and the standard works descended from their earlier British editions. The *Pearl of Great Price* was first published in England in 1851; it was canonized in 1880 at the October Conference [Item 33].

Additionally, the first Mormon biography, Lucy Mack Smith's *Biographical Sketches of Joseph Smith the Prophet and His Progenitors for Many Generations* [Item 47] was published in England in 1853; Benjamin Brown's *Testimonies for the Truth* (1853) [Item 45] was probably the first faith-promoting autobiography published in the Church; and John Jaques' *Catechisms for Children* (1854) [Item 49] was the first book published for children.

Of course more practical items were also issued by the Mormon press in England. There were handbills that advertised the presence of missionaries in various towns as they announced lecture and meeting schedules [Item 11]. Then there were items that helped new converts deal with the ordeals of emigrating to America [Items 20, 41 and 52]. Particularly valuable were items that communicated official information to new members, including the news of the deaths of Joseph and Hyrum Smith [Item 21], the succession crisis [Items 24 and 30], and official statements from Church leaders [Item 25].

An examination of Mormon publishing in Europe and the British Empire suggests other insights as well. First, it is apparent that publishing was an integral part of the early missionary work, and that a study of one must lead the serious student to a study of the other.

Second, the largest number of tracts grew directly out of the need missionaries felt to immediately respond to the literature addressed against them. But the replies of missionaries like Pratt, Taylor, Ballantyne, Haven, and Wandell were answers to attacks as well as invitations to the honest in heart to further investigate the Mormon message. Hence the printed literature offers insights into Mormon doctrines and provides windows into the minds and spirits of those men who authored the works.

Third, most of the pamphlets published in these far-flung areas were in English. While there are exceptions [Items 18, 22, 27, 35, 43, and 50], few pamphlets or missionaries moved beyond their own language. Thus it would be difficult to argue that early Mormonism was really international in spite of its intentions. It also shows how closely these missionaries clung to the loci of the British Empire, where English merchants, native employees, soldiers, and administrators were the main audiences for their message.

Fourth, it was to England that those needing LDS published works looked during the nineteenth century. Editions of the Mormon scriptures and the major works on Mormon history and theology came from England. Even the *Journal of Discourses*, the "conference reports" of the Utah Church, were published in Liverpool until 1886.

The most important legacy from the twenty-year period 1837–1857, however, was an established, standard Mormon theology. It seems paradoxical that, even though it is a revealed religion, there is very little "official" theology in Mormonism. Certain doctrines, of course, are enunciated in the standard works, and a few doctrinal issues have been addressed in official pronouncements by the First Presidency; but there is nothing in Mormonism comparable to the Westminster Confession of Faith or the Augsburg Confession.

Mormonism began with a hostility toward formal creeds. The preface of the 1835 Doctrine and Covenants, for example, refers to the aversion of some to merely printing Joseph Smith's revelations. When Kimball, Hyde, and their fellow missionaries sailed for En-

gland in 1837, there were few Mormon books and very little of what are usually considered the distinctive aspects of Mormon theology in print.

It was through the multiplicity of books and pamphlets that began to appear in 1837 that a standard body of Mormon doctrine was established. In almost every case, a particular concept first appeared in print in some unofficial tract; and as it was repeatedly attacked and defended, it became cemented in the minds of the Latter-day Saints and fixed in an informal body of Mormon theology.

With the appearance of the first great synthetic works—*Spencer's Letters*, Orson Pratt's first and second series of pamphlets, *The Seer*, Parley Pratt's *Key to Theology*, Franklin D. Richards' *Compendium*—Mormon doctrine moved from a folk level to a more formal, but still "unofficial," level [Items 29, 32, 42, 51, 55, and 57]. And here, for the most part, it has remained. Almost none of it has been officially canonized; little of it has been officially commented upon by the highest quorums of the LDS Church. Subsequent Latter-day Saint writers have produced their own books which restate and reinterpret the tenets of Mormonism for their particular generation; but the arguments, the defenses, and the ideas themselves remain essentially as they were written down by the first generation.

AN ADDRESS

BY A MINISTER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

To the People of England.

FRIENDS AND FELLOW CHRISTIANS,

Aware of the anxiety of the public mind in relation to the faith and principles of our society, and of the many erroneous notions which are abroad concerning them, and which are calculated to prejudice the mind before we can obtain a hearing, we cheerfully offer this address, in order to give some information of our real principles, and hope it will be perused in the spirit of candour in which it is written.

The "LATTER-DAY SAINTS" believe in the true and living God, and in Jesus Christ, the Son of God, who was crucified according to the Scriptures, and who rose from the dead the third day, and is now seated at the right hand of God as a mediator.

We also believe in the Holy Scriptures of the prophets and apostles, as being profitable for doctrine, reproof, correction, and instruction in righteousness, &c.; and that all mysticism or private interpretation of them ought to be done away. The Scriptures should be taught, understood, and practised in their most plain, simple, easy, and literal sense, according to the common laws and usage of the language in which they stand—according to the legitimate meaning of words and sentences, precisely the same as if found in any other book.

Words are but signs of ideas; and if the Deity would communicate ideas to mankind by words, he must of necessity do it according to the laws of the language; otherwise the communication would be unintelligible or indefinite, and therefore unprofitable. The prophetical and doctrinal writings contained in the Bible are mostly adapted to the capacities of the simple and unlearned—to the common sense of the people. They are designed to be understood and practised, without which no one can profit by them.

The gospel dispensation revealed and established *one* Lord, *one* faith, *one* baptism, *one* Holy Spirit; in short, *one* system of religion, *one* church, or assembly of worshippers, united in their doctrine, and built upon the TRUTH, and all bearing the general name of SAINTS. God is not the author of jarring and discordant systems. HIS KINGDOM IS NOT DIVIDED AGAINST ITSELF: and for this reason we have no confidence in the sects, parties, systems, doctrines, creeds, commandments, traditions, precepts, and teachings of modern times, so far as they are at variance with each other, and contrary to the Scriptures of truth. We have, therefore, withdrawn from all these systems of error and delusion, and have endeavoured to restore the ancient doctrine and faith which was once delivered to the saints, and to build society upon the truth in its purity and

1. HYDE, Orson. A prophetic warning to all the churches, of every sect and denomination, and to every individual into whose hands it may fall. By O. Hyde, preacher of the gospel, and citizen of the United States. [At end:] Toronto, August, 1836.

Broadside 46 x 30 cm. In three columns.

Orson Hyde's *Prophetic Warning* marks a bibliographical milestone, for it is the first genuine Mormon missionary tract. It is also the starting point for a study of the Mormons in Great Britain—even though it is a Canadian imprint.

Its text was first printed in the *Messenger and Advocate* in July 1836, a month before Hyde left for Toronto, Canada, on a three-month mission. There he published the broadside as part of his effort to spread the Mormon message. Curiously, while the focus of *Prophetic Warning* is the apostasy from the primitive Christian church and the events to accompany the Second Advent, and its concluding appeal is for baptism by someone with authority, nowhere on the entire sheet are the Latter-day Saints specifically mentioned.

Ten months after it was published in Canada, *Prophetic Warning* was widely distributed in New York City by Hyde, Heber C. Kimball, Willard Richards, Joseph Fielding, John Goodson, Isaac Russell, and John Snyder while they waited to depart for England on the first British mission. "We have spent most of two days of distribiting brother hides [Hyde's] prophetic warnings in the city," Kimball wrote on June 28, 1837. "We did up about one hundred and fifty in leter form and directed to Every preast of Every profession in the city."

There is good evidence that *Prophetic Warning* was reprinted in Preston, England, with a new title, *Timely Warning*, soon after the elders reached Great Britain. Later editions bear the date "Preston 19th August, 1837." And Joseph Fielding records in his diary for September 19, 1837, an encounter with a sectarian preacher who had "got a Timely Warning, published by Bro. Hyde."

No copy of an 1837 edition of *Timely Warning* is known. Only one copy of the 1836 *Prophetic Warning* is extant, in the RLDS Church archives.

2. HYDE, Orson. A timely warning to the people of England, of every sect and denomination, and to every individual into whose hands it may fall. By an Elder of the Church of Latter Day Saints, late from America. Preston, 19th August, 1837. [At end:] May 4th, 1839. Manchester: Reprinted by W. R. Thomas, Spring Gardens.

Broadside 50 x 38 cm. In three columns, ornamental border.

This is most likely the third edition of *Prophetic Warning*, the second with the title *Timely Warning*. It is virtually identical to *Prophetic Warning* for the first half of the text. But in the second half it eliminates references to the more morbid events predicted for the last days, and it is less severe in condemning the sectarian clergy. It also adds a reference to "the coming of the Son of Man, which will be witnessed by this generation," one of the few instances in which a Mormon author speculates in print about the time of the Second Advent. Unlike *Prophetic Warning*, *Timely Warning* clearly identifies itself as a Latter-day Saint tract.

Two subsequent British editions are known, one a Manchester broadside printed in 1840, the other an eight-page pamphlet published in Orford-Hill in the later 1840s.

3. PRATT, Parley Parker. Farewell song. By P. P. Pratt. Sung at the general conference of the Latter Day Saints, in the city of New York, as six of their elders, viz: B. Young, H. C. Kimball, O. Pratt, G. A. Smith, R. Hadlock [sic], and P. P. Pratt, were about to sail for Europe. They took passage on board the ship Patrick Henry, for Liverpool, and sailed on 7th [sic] March, 1840. [New York? 1840?]

Broadside 25 x 19 cm. Ornamental border. On yellow paper.

On March 4, 1840, five days before they sailed to England as a quorum, Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, and George A. Smith convened a general conference of the Latter-day Saints in New York City. Parley Pratt composed "Farewell Song" for the occasion. Just when the song was published in this broadside is not clear. G. A. Smith faithfully reproduced the broadside—including the vignette and the various type fonts—in a letter postmarked New York, March 10, 1840. This, and the erroneous date of sailing in the broadside's title, suggest that it was printed in New York prior to the apostles' departure for England.

By 1840, the concept of the millennial kingdom of God was a prominent part of the Mormon message. This was the focus of *Farewell Song*. In answer to the question in the opening line, "When shall we all meet again?" the third verse responds,

> Of that bright Millennial morn,
> When the Saints shall rise and reign,
> Then may we all meet again.

The song was published in what seems to be a later broadside with the title *Farewell Hymn*. It was also printed in the *Times and Seasons* for May 1840 and in the *Millennial Star* for June 1840.

4. PRATT, Parley Parker. Prospectus of the Latter-day Saints Millennial Star. [Dated and signed at end:] Manchester, April, 1840. P. P. Pratt. [At foot:] W. R. Thomas, Printer, 61, Spring Gardens, Manchester.

Broadside 28 x 22 cm. Ornamental border.

Brigham Young and his fellow members of the Twelve landed in Liverpool on April 6, 1840, the tenth anniversary of the founding of the Church. Eight days later they began a series of meetings in Preston where it was decided to publish a monthly periodical in support of the Church—*The Latter Day Saints Millennial Star*, with Parley Pratt as its editor. On April 21, Pratt and William Clayton began searching Manchester for a printer; and on the 23rd, Parley engaged W. R. Thomas to print the first issue of the *Star* as well as a number of copies of the prospectus gratis. The next day Clayton checked the proof for the prospectus, and on the 27th he picked up the finished copies. A week later, as he records in his diary, he "went to the printing office to start the printer" on the *Star;* and on May 20, 1840, he picked up the first 200 copies of the first number.

The *Millennial Star* is the longest running LDS periodical, published continuously for 130 years. It is also one of the most important. "But for this publication," notes H. H. Bancroft, "it would be impossible to fill the gaps which occur in the record of the Mormon people." (*History of Utah*, 407)

5. PRATT, Parley Parker. An address by a minister of the Church of Jesus Christ of Latter-day Saints, to the people of England. [Caption title] [At end:] Manchester, May 18, 1840. Parley P. Pratt. [At foot of p. 4:] Printed by W. R. Thomas, 61, Spring Gardens.

4 pp. 19 cm.

In February 1840 Parley Pratt wrote a short summary of LDS beliefs which he and Elias Higbee published in Washington, D.C. under the title *An Address by Judge Higbee and Parley P. Pratt, Ministers of the Gospel of the Church of Jesus Christ of "Latter-day Saints," to the Citizens of Washington, and to the Public in General*. Soon after he reached England, he republished this with a new title, *An Address . . . to the People of England;* and a few days later

he republished it again. The Manchester editions are textually the same as the Washington edition except for a few minor changes, two occasioned by the British audience. The first Manchester edition is dated May 18, 1840; the second is dated ten days later. They are textually identical, differing only in a few changes of punctuation and a list of LDS meetings that were added in the May 28 printing. Why there were two different editions within ten days of each other is not known. An advertisement on the back wrapper of the August *Millennial Star* indicates that 10,000 were printed, likely the total of the two editions. Most of these were distributed gratis.

An Address was an important missionary pamphlet—the first concise formulation of the fundamental tenets of Mormonism in tract form. It was republished four more times, once in Bristol, England, twice in New York City, and once in Philadelphia.

6. A collection of sacred hymns, for the Church of Jesus Christ of Latter-day Saints, in Europe. Selected by Brigham Young, Parley P. Pratt, and John Taylor. Published by order of a general conference, and for sale at 149 Oldham Road, Manchester, and by agents throughout England. Manchester: Printed by W. R. Thomas, Spring Gardens. 1840.

336 pp. 11 cm. Bound in black blind stamped sheep.

At the April 1840 conference in Preston, the Twelve resolved to publish a hymnal for the use of the British Saints. They designated Brigham Young, Parley Pratt, and John Taylor to choose the songs and see the book through the press. On May 4, Parley Pratt wrote to Brigham Young, "As to hymns, I am writing several new ones every day, And am in hopes to contribute 100 to the volume we now print." Three weeks later, Young, Pratt, Taylor, and William Clayton began selecting the hymns; and in a month the manuscript was ready for the printer. By the second week in July, 3,000 copies were out of press.

This book retained 78 of the 90 hymns in Emma Smith's 1835 Kirtland hymnal and added 193 others. Parley Pratt actually composed 44 of the new songs.

Although the hymnal was intended for the Church in England, it became the basis of all official LDS hymnals during the rest of the nineteenth century. Because of the large number of converts from the British Isles and the expense of book publishing in the Great Basin, thirteen editions were printed in England before one was finally published in Salt Lake City in 1871. Thereafter British and Salt Lake City hymnals continued

to be published as parts of the same series until 1912, when the LDS Church adopted the *Latter-day Saints' Psalmody*.

7. [PRATT, Parley Parker] Plain facts, showing the falsehood and folly of the Rev. C. S. Bush, (a church minister of the Parish of Peover,) being a reply to his tract against the Latter-day Saints. [Caption title] [At foot of p. 16:] W. R. Thomas, Printer, 61, Spring Gardens, Manchester. [1840]

16 pp. 18 cm.

Plain Facts marks a small bibliographical milestone: it is the first reply to an anti-Mormon book published in England. Even though Parley Pratt is not designated as the author in the tract, it is certain that he was. He so identifies himself in his *Reply to Thomas Taylor* (Manchester, 1840), and he is listed as the author in the catalogue of publications in the *Millennial Star*, July 1, 1847.

As the title indicates, *Plain Facts* was written in response to C.S. Bush's *Plain Facts, Shewing the Falsehood and Folly of the Mormonites, or Latter-day Saints* (Macclesfield, 1840) which grew out of the Rev. Bush's anxiety over the appearance of Mormon missionaries in his parish. Since it was advertised for sale on the back wrapper of the *Millennial Star* for August 1840, it was probably published in July before Pratt left England to return to the United States for his family.

For the most part *Plain Facts* deals with the Spaulding-Rigdon theory of the origin of the Book of Mormon. Bush's main weapon was a letter of Solomon Spaulding's widow, Matilda Davison, which Parley Pratt had earlier encountered in New York. At that time he wrote a letter himself in response to Mrs. Davison in which he described his role in converting Sidney Rigdon to Mormonism and denied any part Rigdon may have played in the production of the Book of Mormon. *Plain Facts* reprints this letter along with the Davison letter and one from Sidney Rigdon refuting the Spaulding-Rigdon theory.

8. PRATT, Orson. A [sic] interesting account of several remarkable visions, and of the late discovery of ancient American records. By O. Pratt, minister of the gospel. Edinburgh: Printed by Ballantyne and Hughes, MDCCCXL.

31 pp. 17 cm.

A

INTERESTING ACCOUNT

OF

SEVERAL REMARKABLE VISIONS,

AND OF

THE LATE DISCOVERY

OF

ANCIENT AMERICAN RECORDS.

BY O. PRATT,

MINISTER OF THE GOSPEL.

"For there is nothing covered, that shall not be revealed; and hid, that shall not be known."—MATT. x. 26.

EDINBURGH:
PRINTED BY BALLANTYNE AND HUGHES,
MDCCCXL.

Orson Pratt's *Remarkable Visions* ranks as one of the great Mormon books because it contains the first printed account of Joseph Smith's 1820 vision. Joseph Smith himself did not commit this vision to print until two years later when he described it in his letter to John Wentworth published in the *Times and Seasons*, March 1, 1842. The similarity of the two accounts suggests that *Remarkable Visions* was in view when the Wentworth letter was composed. In addition, the "sketch of the faith and doctrine" making up the final section of *Remarkable Visions* certainly influenced the formulation of the Articles of Faith which conclude the Wentworth letter.

Orson Pratt published the pamphlet in Edinburgh in September 1840, and it immediately became a successful missionary tool. *Remarkable Visions* was republished three times in New York in 1841 and 1842; and beginning in 1848, it was repeatedly reprinted in Liverpool by the tens of thousands.

Two states of the 1840 edition exist, with and without the incorrect article "A" at the beginning of the title. Apparently part way through the printing, the error was discovered and corrected simply by eliminating the "A."

9. TAYLOR, John. An answer to some false statements and misrepresentations made by the Rev. Robert Heys, Wesleyan minister, in an address to his society in Douglas and its vicinity, on the subject of Mormonism. By John Taylor, elder of the Church of Jesus Christ of Latter-day Saints. Douglas: Printed by Penrice and Wallace, Museum, And may be had of Mr. J. Cain, Bookseller. 1840.

11 pp. 18 cm.

From the first days of his mission to England, John Taylor hoped to visit the Isle of Man—the birthplace of his wife Leonora and the home of many of her childhood friends. On September 16, 1840, eight months after he reached Great Britain, he crossed the Irish Sea to the Isle in company with Hiram Clark and a new convert William Mitchell. While Clark and Mitchell proceeded on to Ramsey, Taylor began his labors in Douglas. Immediately he was challenged by the local clergy, and within a few days he was debating them in the lecture halls and in the newspapers. Early in October, Robert Heys published an anti-Mormon tract to which Taylor promptly responded. This brought a second and third tract from Heys, each, in turn, drawing a reply from Taylor. All of this commotion proved to benefit the Saints, for by February 1841 the six-member Mormon congregation had grown to seventy.

None of Heys' three tracts has survived. But *Answer to Some False Statements* lists the title of the first: *Address to the Members of the Wesleyan Societies and Congregations in Douglas and its Vicinity, on the Subject of Mormonism.* In it Heys reprinted an affidavit of Isaac Hale, Joseph Smith's father-in-law, on the origin of the Book of Mormon. *Answer to Some False Statements* includes part of the Hale affidavit which is contrasted with the Spaulding-Rigdon theory quoted from Richard Livesey's anti-Mormon tract *An Exposure of Mormonism* (Preston, 1838). Since these two accounts are very different, Taylor contends both must be wrong.

10. [PRATT, Parley Parker] An epistle of Demetrius, Junior, the silversmith, to the workmen of like occupation, and all others whom it may concern,—greeting: showing the best way to preserve our craft, & to put down the Latter Day Saints. [At foot:] Wm. Shackleton and Son, Printers, Ducie-Place, Exchange, Manchester. [1840?]

Broadside 37 x 24 cm. Text in three columns, ornamental border.

Traditionally *Epistle of Demetrius* has been attributed to Parley Pratt, and the work itself supports this, for it reads like pure Parley at his satirical best. This attribution is reinforced by the entry for December 21, 1840, in Joseph Fielding's diary: "On Saturday, the 19, I received the 8th No. of the Mil'n Star, with a number of sheets called an Epistle of Demetrius, etc., and yesterday I circulated them." What ties this entry to Pratt, of course, is the fact that he edited the *Star* and Wm. Shackleton printed numbers 9–12.

The context of *Epistle of Demetrius* comes from Acts 19: 21–41 which describes the opposition of Demetrius, an Ephesian silversmith, to Paul whose teachings posed a threat to the silversmiths who earned their livings making religious objects. In the broadside Pratt makes a nineteenth century Demetrius speak for the sectarian clergy in opposition to the Latter-day Saints, his point being that they oppose the Saints only out of self-interest.

One can guess why Parley Pratt would write such a piece in December 1840. Two months earlier he had returned to Manchester from the United States to be greeted by a flood of anti-Mormon tracts and newspaper articles, most written by professional clerics, and he commented on these in the October and November issues of the *Star*. Perhaps *Epistle of Demetrius* was a final statement to past and future anti-Mormon writers. Under any circumstances, only two further replies to anti-Mormon works would fall from his pen, one in 1841, the other in 1852.

11. CORDON, Alfred and Lorenzo Snow. "He that judgeth a matter before he heareth it is not wise." Solomon. The Latter-day Saints meet for public worship, in the room under that lately occupied by the Socialists, Well Lane, Allison-street, Birmingham, every sabbath morning at half-past ten, and in the evening at half-past six o'clock. Also on Tuesday and Thursday evenings, at half-past seven o'clock each week. Lectures will be delivered by Elders A. Cordon & L. Snow. The inhabitants of Birmingham are respectfully invited to attend. The first principles of the everlasting gospel in its fulness, the gathering of Israel, the second coming of the Savior, and the restitution of all things spoken of by all the holy prophets, will be among the subjects illustrated. "The Latter-day Saints' Millennial Star," published monthly, and other publications, can be had at No. 24, Park Street. Thomas Vale, Printer, Freeman-street, Birmingham. [1841?]

Broadside 38 x 23 cm.

Alfred Cordon joined the Church in Burslem, Staffordshire, in 1839 and served as a local missionary until he and his family emigrated to Nauvoo in 1843. In the spring of 1840 he introduced Mormonism for the first time to the people of Birmingham, and in mid-November he was joined there by Lorenzo Snow who had been in England for three weeks. Early in December their congregation numbered 16 members, and by the middle of the month it had grown to 30. In March 1841, one month after Snow was transferred to London, Heber C. Kimball organized the Birmingham Conference, which included the city and a few neighboring towns, with 107 members.

Cordon and Snow took their handbill from one printed by Wilford Woodruff in London the preceding October. That month Orson Pratt wrote to George A. Smith, describing how he had advertised his mission in Edinburgh by circulating a large number of handbills. This undoubtedly prompted Woodruff and Smith to try the same approach. No copy of Woodruff's handbill has survived, but, as one would expect from Wilford Woodruff, he copied it exactly into his journal.

12. The Book of Mormon: an account written by the hand of Mormon upon plates taken from the plates of Nephi. . . . Translated by Joseph Smith, Jun. First European, from the second American edition. Printed by J. Tompkins, Liverpool, England: for Brigham

Young, Heber C. Kimball, and Parley P. Pratt. By order of the translator. 1841.

[4]643 pp. 14 cm. Bound in tan gilt and blind stamped calf.

At the April 1840 conference in Preston, Brigham Young, Heber C. Kimball, and Parley Pratt were appointed to secure a British copyright for the Book of Mormon. Three weeks later, Young wrote to Joseph Smith for permission to publish the book in England, and early in July he and Pratt purchased paper and engaged J. Tompkins and Co. to print and bind 5,000 copies. By October the printing was far enough along for Wilford Woodruff to be reading proof. Between the 18th and 21st of January 1841, Brigham Young and Willard Richards prepared an index from the printed sheets and immediately put it in type, completing the printing. By mid-February the Book of Mormon was out of the bindery.

The British Saints underwrote this publication, principally Jane Benbow and Thomas Kington who advanced £250 and £100, respectively. These loans were supposed to have been repaid out of the sale of the book; but, in fact, Jane and John Benbow forgave most of their loan and asked that the money be used to help others emigrate to Nauvoo. While Tompkins contracted to print 5,000 copies, he actually delivered only 4,050. To make up the difference, he agreed to print another edition of 950 at his own expense; but ultimately Tompkins and Co. failed, and the additional books were never produced.

The 1841 Book of Mormon is a faithful reprint of the 1837 Kirtland edition. It is an important link in the genealogy of the Book of Mormon: except for two Nauvoo editions, all subsequent LDS editions of the Book of Mormon in English descended from this first British edition.

13. KIMBALL, Heber Chase and Wilford Woodruff. The word of the Lord to the citizens of London, of every sect and denomination: and to every individual into whose hands it may fall—showing forth the plan of salvation, as laid down in the New Testament:—namely, faith in our Lord Jesus Christ—repentance—baptism for the remission of sins—and the gift of the Holy Ghost by the laying on of hands. Presented by two of the elders of the Church of Jesus Christ, of Latter Day Saints. [Caption title] [Signed on p. 8:] Heber C. Kimball Wilford Woodruff. [At foot of p. 8:] City Press, Long Lane: Doudney and Scrymgour. [London, 1841]

8 pp. 17 cm.

A

LETTER TO THE QUEEN,

TOUCHING THE

SIGNS OF THE TIMES,

AND

THE POLITICAL

DESTINY OF THE WORLD.

"*There is a God in heaven that revealeth secrets.*"

DANIEL.

MANCHESTER:

PRINTED AND PUBLISHED BY P. P. PRATT, NO. 47,
OXFORD-STREET.

1841.

Wilford Woodruff labored nineteen weeks in London, three with George A. Smith, and thirteen with Heber C. Kimball. In February 1841 he and Kimball knew they would soon return to America, and that month they prepared to leave the London branch in the hands of Lorenzo Snow. For three days, February 9–11, they worked on a parting statement to the indifferent Londoners. On February 20, the day Kimball left London and six days before his own departure, Woodruff picked up 3,000 copies of *Word of the Lord to the Citizens of London* from the printer, most of which were left with Snow for distribution in the city.

Word of the Lord clearly shows the influence of Parley Pratt's *Address to the People of England*. Indeed, Woodruff revealingly refers to his tract in his journal as "Address to the Citizens of London." The same year *Word of the Lord* was reprinted in Bristol, and its text was printed in the *Times and Seasons*, 15 September 1841.

14. PRATT, Parley Parker. A letter to the Queen, touching the signs of the times, and the political destiny of the world. Manchester: Printed and published by P. P. Pratt, No. 47, Oxford-Street. 1841.

12 pp. 19 cm.

This tract draws together several converging threads of Mormon thought. Its primary theme is one of Mormonism's oldest—the imminence of the millennium—but with a new component. Using the dream of Nebuchadnezzar in the second chapter of Daniel as a point of departure, it argues that all of the world's governments are soon to be supplanted by a millennial government led by Jesus Christ and administered by His Saints, an idea that Parley Pratt earlier alluded to in his *Farewell Song*.

Letter to the Queen was first printed early in June. Its text is dated May 28, 1841, and Joseph Fielding noted in his diary on June 6 that copies were then in circulation. Although addressed to Queen Victoria, Pratt wrote it for a more common readership. As a measure of its impact, in four weeks the entire edition of 5,000 had been distributed, and a second edition was rushed to press.

15. PRATT, Parley Parker. A voice of warning, and instruction to all people, or an introduction to the faith and doctrine of the Church of Jesus Christ, of Latter Day Saints. By Parley P. Pratt. First European from the second American edition. Manchester: W.

Shackleton & Son, Printers, Ducie-Place, Exchange. 1841.

xi, [12]–228 pp. 16 cm. Bound in brown blind stamped leather.

This is the third edition of Mormonism's most important noncanonical book, the first published outside the United States. It was reprinted from the 1839 New York edition, in 2,500 copies. Its new preface bears the date September 1, 1841, which is close to the date of publication since it was advertised in the *Star* of September 1841. Five subsequent editions were published in English before Parley Pratt's death in 1857, and at least two dozen were printed after. So the concluding line in the preface to this first British edition proved especially prophetic: "He, being dead, yet speaketh."

16. SNOW, Lorenzo. The only way to be saved. An explanation of the first principles of the doctrine of the Church of Jesus Christ. [sic] of Latter-day Saints. By Lorenzo Snow, an American missionary. London: Printed by D. Chalmers, 26, John's Row, St. Luke's. 1841.

12 pp. 18 cm.

Lorenzo Snow assumed the leadership of the London Branch in February 1841. During the next twelve months he added 119 new converts and wrote the most widely distributed nineteenth century Mormon tract, *The Only Way to be Saved*. First published in November 1841, this pamphlet was so enthusiastically handed out around London that the first edition of 4,000 was exhausted in two or three weeks, and Snow was forced to engage a second printing. Before the end of the century, it was republished at least twenty times in English, as well as in Armenian, Bengali, Danish, Dutch, French, German, Greek, Italian, and Swedish.

The Only Way to be Saved amplifies the message of *Word of the Lord to the Citizens of London*. It is a carefully reasoned tract, its arguments buttressed with many biblical citations and examples. And it represents a small shift in Mormon writing from polemics toward apologetics.

17. HYDE, Orson. A voice from Jerusalem, or a sketch of the travels and ministry of Elder Orson Hyde, missionary of the Church of Jesus Christ of Latter Day Saints, to Germany, Constantinople, and Jerusalem, containing a description of Mount Zion, the Pool of Siloam, and other ancient places, and some account of the manners

" He that *judgeth* a matter before he *heareth* it, is not wise."—SOLOMON.

THE ONLY WAY TO BE SAVED.

" The way-faring man, though a fool, need not err therein."

AN EXPLANATION

OF THE FIRST PRINCIPLES OF THE DOCTRINE OF THE CHURCH OF JESUS CHRIST.

OF

LATTER-DAY SAINTS.

BY LORENZO SNOW,

AN AMERICAN MISSIONARY.

LONDON:

PRINTED BY D. CHALMERS, 26, JOHN'S ROW, ST. LUKE'S.

1841.

and customs of the east, as illustrative of scripture texts, with a sketch of several interviews and conversations with Jews' missionaries, etc., with a variety of information on the present state of that and other countries with regard to coming events and the restoration of Israel. Compiled from his late letters and documents, the last of which bears date at Bavaria, on the Danube, Jan. 18, 1842. Liverpool: Published by P. P. Pratt, Star Office, 36, Chapel Street. Printed by James and Woodburn, 14, Hanover Street. [1842]

v[6]–36 pp. 18 cm. Printed wrappers.

The genesis of Orson Hyde's mission to Jerusalem dates to 1832 when Joseph Smith predicted that Hyde would visit the Holy Land and "be a watchman unto the house of Israel." Eight years later Hyde reported a vision in which he was directed to visit London, Amsterdam, Constantinople, and Jerusalem in anticipation of the return of the Jews to Palestine. This drew an official call on April 6, 1840, for him to visit these four cities in order to converse with Jewish leaders and communicate his findings to the Saints. Two days later John E. Page was called to be his companion. On April 15 Hyde and Page started for the east coast. Ten months later Hyde sailed for London alone, and alone he traveled Europe and the Middle East, returning to Nauvoo in December 1842.

In January 1842 Hyde sent Parley Pratt a long letter from Trieste, Italy, together with a note asking him to publish the letter in pamphlet form. In this way he hoped to meet his obligation to inform the Saints as well as raise some money to support himself and his family during his mission. Two weeks later he sent Pratt a second letter from Trieste with a second note urging him to publish the two letters. In compliance Parley Pratt printed 3,000 copies of *Voice from Jerusalem* which includes the two Trieste letters, a third letter from Alexandria containing Hyde's prayer on the Mount of Olives for the return of the Jews, a fourth letter from Jaffe, the two notes to Pratt, and an introduction describing the origin and purpose of Hyde's mission. The *Star* for March 1842 carried a notice that Hyde's letters would soon be printed, and the April issue announced that *Voice from Jerusalem* was out of press. A second edition was published in Boston the same year, and the pamphlet was reprinted in Salt Lake City in 1869.

18. HYDE, Orson. Ein Ruf aus der Wüste, eine Stimme aus dem Schoose der Erde. Kurzer Ueberblick des Ursprungs und der Lehre der Kirche "Jesus Christ of Latter Day Saints" in Amerika, gekannt von Manchen unter der Benennung: "Die Mormonen." Von Orson

Hyde, Priester dieser Kirche. Lese, betrachte, bete und handle! Frankfurt, 1842. Im Selbstverlage des Verfassers.

115 pp. 18 cm. Printed wrappers.

The idea of a book on the principles of Mormonism directed to the German people was in Orson Hyde's mind from the beginning of his mission to Jerusalem. He seems to have begun serious work on it after he reached England in February 1841, writing most while he was in Bedford in April and May. By June 15 he was back in London with a finished manuscript, expecting to get it translated into German. Exactly who did the translation is not known. Hyde's subsequent journey to the Holy Land occupied six months; and passport problems, a quarantine, and the inevitable lack of funds delayed the printing for another eight months. Finally, on August 10, 1842, he wrote from Regensburg that *Ein Ruf aus der Wüste* was in press. Two months later the editor of the *Times and Seasons* received a copy, and he printed the preface, translated back into English by Alexander Neibaur, in the issue of October 15, 1842.

Ein Ruf aus der Wüste is the earliest surviving Mormon book in a foreign language. Its model was Orson Pratt's *Interesting Account of Several Remarkable Visions*, a fact Hyde acknowledged in a letter of June 15, 1841. "I have not written it as a law binding on the German saints," he wrote, "but have taken this course to illustrate and set forth the true principles of our doctrine to them."

19. BARNES, Lorenzo Dow. The bold pilgrim; written mostly on board the ship "Southerner," by Lorenzo D. Barnes, elder of the Church of Jesus Christ of Latter-day Saints; while on his voyage from New York to England, on a mission. January, 1842. [Bradford? 1842?]

Broadside 38 x 25 cm. Text in two columns, ornamental border.

Lorenzo D. Barnes was a veteran of Zion's Camp and a member of the First Quorum of Seventy. Called to accompany the Twelve on their English mission, he stopped on the east coast and proselytized for almost two years in Pennsylvania and New Jersey. In January 1842 he set sail for England. Three months after he arrived in the British Mission, he was called to preside over the Church in Bradford; and there he labored until his death on December 20, 1842—at age 30. Barnes was the first Mormon elder to die in a foreign land, and he was greatly mourned. In 1852 his remains were brought to Utah and reinterred in Salt Lake City.

Barnes published another pamphlet in Bradford while he presided there, *Very Important References to Prove the Religion and Principles of the Latter-day Saints to be True*. Most likely *The Bold Pilgrim* was printed there about the same time. A narrative poem in thirty-two four-line stanzas, it describes Barnes' conversion to Mormonism and his call to serve as a missionary.

20. List of provisions furnished by Reuben Hedlock, (Licensed Passenger Broker), for each adult passenger from Liverpool to New Orleans. [At end:] 36, Chapel Street, Liverpool. [1844?]

Broadside 22 x 14 cm.

This little broadside lists the provisions supplied to those emigrating to the United State aboard the Mormon charters, and it gives their fares: adults, £4; children under fourteen, £2; children under one year, free. It was probably issued in the spring of 1844, certainly after Reuben Hedlock assumed the presidency of the British Mission in October 1843, and before Wilford Woodruff succeeded him in January 1845. Hedlock served a second term as president of the British Mission in 1846, but by this time the headquarters of the Mission had been moved from 36, Chapel Street to the Stanley Buildings, Bath Street.

21. Supplement to the Millennial Star. August 1844. Address to the Saints. [Caption title] [Liverpool, 1844]

16 pp. 22 cm. Text within black bands.

This *Supplement* brought the story of Joseph Smith's assassination to the British Saints. It reprints the *Nauvoo Neighbor Extra* of June 30, 1844, the official account for the American Saints, in addition to letters from Orson Hyde and Reuben Hedlock, and an article from the New York *Prophet*, May 25, 1844, on the authority of the apostles. It was shocking news. And it would be followed by another supplement to the *Star* in December which would give the details of Sidney Rigdon's trial before the Twelve. The British Saints would not entirely escape the succession crisis.

22. JONES, Dan. Y farw wedi ei chyfodi yn fyw: neu'r hen grefydd newydd. Traethawd yn dangos anghyfnewidioldeb teyrnas Dduw. [The dead raised to life: or the old religion anew. Treatise

LIST OF PROVISIONS

FURNISHED BY

REUBEN MEDLOCK,

(Licensed Passenger Broker),

FOR EACH ADULT PASSENGER

FROM

LIVERPOOL TO NEW ORLEANS.

Biscuit	35lbs.
Flour	14lbs.
Oatmeal	10lbs.
Potatoes	90lbs.
Barley	4lbs.
Rice	4lbs.
Peas	2lbs.
Beef and Pork	12lbs.
Sugar	4lbs.
Treacle	3lbs.
Butter	5lbs.
Cheese	3lbs.

TERMS.

	£	s.	d.
Adult	4	0	0
Under Fourteen Years of Age	2	0	0
Under Twelve Months		*Free.*	

EMIGRANTS who may entrust themselves to our care may rest assured that the most convenient and best ships will be engaged, and that every arrangement will be made that can possibly conduce to the comfort of the passengers.

A president, councillors, and committee, are appointed in all our ships, to preserve cleanliness and order, and to superintend the regular distribution of water and provisions.

Hospital, or head-money, payable at New Orleans, is included in the charge of Four Pounds, and is paid by us previous to the ship leaving port.

Emigrants may also be forwarded to other parts of North America on reasonable terms.

Though Infants have a free passage, their names are required by us, the same as the others.

N. B. A supply of excellent Tin Ware, for the use of Emigrants at sea, constantly on hand for sale.

36, *Chapel Street, Liverpool.*

showing the immutability of the kingdom of God.] Gan Capt. Dan Jones. Gwrecsam [Wrexham]: Argraffwyd gan William Bailey, 1845.
iv[5]–48 pp. 19 cm.

Dan Jones was born in Flintshire, Wales, August 4, 1811. He emigrated to the United States about 1840 and made his living running a little river steamer, "The Maid of Iowa"—hence his title "Capt." Early in 1843 he came in contact with the Mormons and was converted, and in the spring he began running "The Maid of Iowa" between Nauvoo and Montrose as a ferry. Jones accompanied Joseph Smith to Carthage. The night before he was murdered Joseph declared to him, "You will yet see Wales and fulfill the mission appointed you before you die." In January 1845 Jones arrived in Liverpool to fill this mission and was immediately assigned to Wales. Dan Jones was an educated man, and his brother, who lived in Rhydybont, Carmarthen, was a printer; so it is not surprising that he seized upon the press to spread the gospel message. Before he left Wales in 1848, he published a periodical, a hymnal, and about twenty books and pamphlets—some of which he printed himself on his brother's press. John S. Davis, a counsellor to Jones' successor and a printer as well, published another fifty before Dan Jones returned to Wales in 1854. Jones, in turn, added almost forty more during the three years of his second mission.

Y Farw Wedi ei CkhyFodi yn Fyw is Jones' first tract, the second Mormon publication in Welsh. The preceeding year, Reuben Hedlock, then president of the British Mission, apparently published a small Welsh tract, no copy of which has survived. Jones began work on his pamphlet a few weeks after he reached Great Britain. Its preface is dated April 4, 1845, so it was likely printed in April. Most of its ideas came from Parley Pratt's chapter on the Kingdom of God in *Voice of Warning*, some of it translated directly. Like its ancestor *Prophetic Warning*, nowhere in the tract are the Latter-day Saints explicitly mentioned. This, however, did not keep the clergy from recognizing it for what it was, and before the end of the year they published a vigorous response. Jones' third piece of writing, printed in the spring of 1846, replied to their attack.

23. The book of doctrine and covenants, of the Church of Jesus Christ of Latter-day Saints; selected from the revelations of God. By Joseph Smith, President. First European edition. Liverpool: Wilford Woodruff, Stanley Buildings, Bath Street. [1845]
xxiii, 336 pp. 16 cm. Bound in full black diced morocco.

On his thirty-eighth birthday, March 1, 1845, Wilford Woodruff

learned that an apostate John Greenhow was planning to stereotype the Doctrine and Covenants in Pittsburgh and to bring the plates to England in order to strike off a few copies and obtain its British copyright. Woodruff spent his birthday examining the English copyright laws, and soon after he engaged the printing of 3,000 copies of the Doctrine and Covenants. By mid-April the book was in press. On June 7 he took a copy to London, deposited it in the British Museum, and secured the copyright in his name at Stationers Hall.

This is the fourth edition of the Doctrine and Covenants—the fifth if one counts the Book of Commandments. It was reprinted from either the 1844 or 1845 Nauvoo edition, and like these it has 111 sections. It also includes a new preface signed by Thomas Ward, editor of the *Star* and Woodruff's counselor, and a new topical index in place of a table of contents. The preface is dated June 14, 1845, which is a bit curious inasmuch as Woodruff had a copy in hand the week before.

24. HYDE Orson. Speech of Elder Orson Hyde, delivered before the High Priests' Quorum, in Nauvoo, April 27th, 1845, upon the course and conduct of Mr. Sydney Rigdon, and upon the merits of his claims to the presidency of the Church of Jesus Christ of Latter-day Saints. Liverpool: Printed by James and Woodburn, 39, South Castle Street. 1845.

36 pp. 19 cm.

Sidney Rigdon's disaffection from the Mormon Church took root before the death of Joseph Smith; and after, when he failed to wrest the leadership of the Church away from the Twelve, it reached full flower. His trial before the Quorum of the Twelve and the Nauvoo High Council in September 1844 formalized his separation from the Saints, but it did not stop him from contending that he was the rightful heir to Joseph Smith. Hyde was one of the principal speakers at Rigdon's trial, and after the trial he continued to attack Rigdon's claims in print. Rigdon, in turn, singled out Hyde for a little abuse from time to time while he maintained a constant barrage against the Twelve and those who followed them. *Speech of Elder Orson Hyde* marks a chapter in the struggle between the Twelve and the various claimants to the leadership of the Church, and it epitomizes the tension that accompanied Brigham Young's assumption of the Church's helm.

Hyde begins his April 27 speech with some references to the priesthood and the Kingdom of God, and he advances the novel idea that those

SPEECH

OF

ELDER ORSON HYDE,

DELIVERED BEFORE THE

HIGH PRIESTS' QUORUM, IN NAUVOO,

APRIL 27th, 1845,

UPON THE COURSE AND CONDUCT OF

MR. SYDNEY RIGDON,

AND UPON THE

MERITS OF HIS CLAIMS TO THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST

OF LATTER-DAY SAINTS.

LIVERPOOL:
PRINTED BY JAMES AND WOODBURN, 39, SOUTH CASTLE STREET.
1845.

who persecute the Saints can only obtain forgiveness if the Saints specifically grant it. But mainly he describes in great detail Rigdon's moves to gain control of the Church, and he gives considerable justification for the Twelve sitting in judgment of Sidney Rigdon, a member of the First Presidency.

Speech of Elder Orson Hyde was first published in Nauvoo in May 1845. It was reprinted in Liverpool, most likely in July since it was advertized in the August 1, 1845, issue of the *Star*. The *Star* further noted that the profits arising from its sale were "for the sole benefit of the author, Brother Hyde."

25. Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. To all the kings of the world, to the president of the United States of America; to the governors of the several states, and to the rulers and people of all nations. Greeting. [Caption title] [Dated at end:] Liverpool, October 22nd, 1845. [At foot of p. 16:] Liverpool: Published by Wilford Woodruff, Stanley Buildings, Bath Street. James and Woodburn, Printers, South Castle Street.

16 pp. 22 cm.

Proclamation of the Twelve Apostles was issued in fulfillment of the revelation of January 19, 1841 (D&C 124) which enjoined Joseph Smith to make a "solemn proclamation . . . to all the kings of the world, to the four corners thereof, to the honorable president-elect, and the high-minded governors of the nation." Parley Pratt actually wrote it while he was editor of the New York *Prophet*, and he struck off "only a few copies" in March 1845 at the office of the *Prophet*. On October 22, Wilford Woodruff received a copy in Liverpool and that day he arranged for the printing of another edition of 20,000. Five days later he picked up some copies from the printer and began mailing them to the local clergy. Woodruff emphasized in the October 15 issue of the *Star* that the distribution of the proclamation was necessary "in order that the present generation may be left without excuse," that most would have to be circulated gratis, and the Saints would have to bear the costs.

It is an audacious tract. To the kings and rulers of the earth it declares, "You are not only required to repent and obey the gospel . . . but you are also hereby commanded, in the name of Jesus Christ, to put your silver and your gold, your ships and steam-vessels, your railroad trains and your horses, chariots, camels, mules, and litters, into active use, for

the fulfillment of these purposes." Woodruff must have been concerned about how it would be received outside Mormondom, for a note on the back page of the October 15 *Star* urged the elders to use wisdom in distributing the proclamation "so as not unnecessarily to expose themselves to difficulties and persecution."

26. The British and American Commercial Joint Stock Company. Capital £10,000, with power to increase the same: in shares of one pound each. Provisionally registered according to the act of Parliament 7th and 8th vict. c. 110. [At end:] Applications for shares must be made to the Provisional Directors, at the office of the company, addressed to Mr. Thomas Ward, Stanley Buildings, Bath Street, Liverpool. [Liverpool? 1846?]

Broadside 27 x 20 cm.

The British and American Commercial Joint Stock Company was a lofty dream which ended in disaster. The idea seems to have originated with Reuben Hedlock during his first term as president of the British Mission. It was suggested to the Saints at a conference in Manchester, February 16, 1845—a month after Wilford Woodruff replaced Hedlock as president of the mission—and formally presented at the general conference April 6–8, 1845. Its purpose was to raise capital from among the members of the Church to invest in manufacturing in the United States, presumably in Nauvoo, and import less expensive goods from America for the use of the British Saints. Thomas Ward, editor of the *Star* and counselor to Hedlock and Woodruff, was the president of the company; Hedlock was a director.

More than a year passed before the Joint Stock Company was formally chartered by the British government. In the meantime, Woodruff returned to America in January 1846, and Hedlock replaced him as president of the mission. Thomas Ward continued as Hedlock's counselor and the editor of the *Star*. Finally, in May 1846, Ward announced in the *Star* that the charter had been procured, and another officer exuberantly expressed his faith that the company would raise £30,000 in investment capital within the year.

But reports of "Joint Stockism" had reached the United States; and in spite of the fact that the Twelve were absorbed with evacuating Nauvoo, three of them—Orson Hyde, John Taylor, and Parley Pratt—arrived in Liverpool early in October to investigate the enterprise. On October 17, 1846, they convened a conference at which the Joint Stock Company was

dissolved, Hedlock was excommunicated, and Ward was disfellowshipped. The financial statement printed in the *Star* of December 6 showed that £1644 had been subscribed from stockholders. Of this almost £500 had been paid by the officers to themselves in salaries and expenses; £300 had been paid to lawyers in the effort to obtain a charter; and £500 had been loaned to Reuben Hedlock who refused to account for the money. Only one investment had been made: some razors had been bought and sold for a profit of 40 pence. A mere £226 remained which could be returned to stockholders.

27. Prophwyd y Jubili, neu, Seren y Saint; yn cynnwys hanes sefydliad "goruchwyliaeth cyflawnder yr amseroedd," ynghyd ag erlidigaethau, merthyrdod, ac alltudiaeth ei hufyddion, a'u llwyddiant, &c., &c. [Prophet of the Jubilee, or, Star of the Saints; containing an account of the establishment of the "dispensation of the fullness of times," together with persecutions, a martyrdom, and the exile of its adepts, and their success.] Merthyr Tydfil: July 1846–December 1848.

3 v. (30 nos. in 580 pp.) 16 cm.

In December 1845, Wilford Woodruff designated Dan Jones to preside over the Church in Wales, and Jones moved from the north of Wales to Merthyr Tydfil in the south. Within two months his frustration with not being able to get his letters printed in the local newspapers prompted him to publish a Latter-day Saint periodical in the language of his mission; and in February 1846 he announced that *Prophwyd y Jubili* would be forthcoming in June. The first number actually appeared in July 1846, and subsequent issues appeared monthly until December 1848. Jones edited all but the last two numbers which were edited by John S. Davis. Dan Jones' older brother John printed all the issues except the last two on his press at Rhydybont. John Jones was not a Latter-day Saint—indeed he was an independent lay preacher—but he was so strong minded that he continued to print his brother's work when no other Welsh press would touch it. The last two numbers were printed by John Davis on his own press at Carmarthen.

Dan Jones announced in *Prophwyd y Jubili* that the thirtieth number would close the magazine and that it would be succeeded by a new periodical, *Udgorn Seion* [Zion's Trumpet.] John Davis began issuing *Udgorn Seion* from Carmarthen in January 1849; and after the second number, he moved his press to Merthyr Tydfil where he, and later Dan

Jones, published the magazine for five and a half years. From September 1854 to March 1861, it was published in Swansea, and from April 1861 to April 1862 in Liverpool. In all, *Prophwyd y Jubili* and its successor *Udgorn Seion* ran for almost sixteen years—one short of 500 numbers.

28. [CANDLAND, David] The fireside visitor; or, plain reasoner. [At end of each number:] Liverpool: Printed for the author by R. James, 39, South Castle Street. [1846]

3 nos. 4[5]–8[9]–16 pp. 22 cm.

The Fireside Visitor marks a renaissance of pamphleteering in the British Mission which flagged after the murder of Joseph Smith. Each number of the series is signed at the end, "David C. Kimball," the name David Candland adopted during his mission to Great Britain. A native of Middlesex, England, Candland was converted to Mormonism in 1841 and emigrated to Nauvoo. Just before returning to England in January 1846, he was adopted into the family of Heber C. Kimball—hence the use of "David C. Kimball." During his mission, he served as president of the Manchester Conference and frequently contributed to the *Star*. In August 1847 he returned to the United States and settled with the Saints in Winter Quarters. Five years later he emigrated to Utah.

Candland announced the publication of *The Fireside Visitor* in the *Star* of August 1, 1846. Here he remarked that if the first number was favorably received, he intended publishing "seven or more . . . till every principle embraced and believed by myself and friends, is placed before the people at their firesides." The second number was advertised in the *Star* two weeks later, and the third in the issue of October 1, 1846. This advertisement also mentioned that the first two numbers were being reprinted and would be available in a few days. Indeed the first two numbers occur in two distinct, though virtually identical editions, printed from different typesettings. Which is the earlier, is not known. It is reasonably clear that only three numbers of *The Fireside Visitor* were published; the catalogue of books in the *Star* of July 1, 1847, for example, lists just three. Perhaps the turmoil in the mission over the Joint Stock Company interrupted Candland's plan to continue the series.

Each number bears a separate subtitle descriptive of the contents: "On the Necessity of Baptism as a Means of Salvation"; "On the Departure from the True Order of the Kingdom Foretold"; and "The Restoration of the Kingdom."

THE FIRESIDE VISITOR;

Or, Plain Reasoner.

"I GIVE YOU GOOD DOCTRINE, FORSAKE YOU NOT MY LAW."—*Prov.* iv. 2.

ON THE NECESSITY OF BAPTISM AS A MEANS OF SALVATION.

DEEMING it expedient that mankind should be made fully acquainted with the plan of salvation, I have determined upon this method to apprise you, and would most earnestly solicit your calm and considerate perusal of the little tract now before you. A knowledge of the plan of admittance into the kingdom of God is so essential for our happiness here and hereafter, that no one capable of reflecting can pass superficially over the means brought forth to a lost and ruined world by our most blessed Redeemer; and, with a degree of admiration, we mark the scrupulous care with which he attended to the various ordinances as examples for us to follow; and, I am of opinion, a deviation from the course marked out, must be to our condemnation and not the road to life eternal. Hence when the Lord Jesus Christ became of the proper age recognized by the Jewish nation to officiate as a priest, before entering upon the duties of his office, he went to John who was baptizing in Jordan, and solicited at his hands the administration of the sacred ordinance. After some little explanation as to its being his duty according to his office, he went down into the water with the Saviour, who was now to set an example to all the world of the law, or part thereof of righteousness; and as they came up out of the water, the heavens opened, and God acknowledged his Son in whom he was well pleased; and, as a further proof of the acquiescence of the Father in what the Son had done, he gave a command to "hear ye him;" therefore it is plain, that if all righteousness was fulfilled by this act of the Saviour, it presupposes we, in order to fulfil the same law, must not fail to accomplish the same thing, for "heaven and earth may pass away, but the words of the Lord shall not fail." Hence, then, when he was in his capacity of public teacher, Nicodemus, a man also known in the Jewish nation of similar occupation, came to inquire what was required of a person in order to enter the kingdom of God; Christ replied, "a man must be born again;" at which Nicodemus marvelled exceedingly. Christ seeing his embarrasment, explained himself, and in these remarkable words he plainly and definitely told them, "except a man is born of the water and of the spirit, he cannot enter the kingdom of God." Here, then, my reader, was the explanation to the new birth, for when a person follows the example of the blessed Lord by being buried in the water, entirely immersed therein, and emerges therefrom, he may truly say he has been born of the water; but the objection

29. SPENCER, Orson. Letters exhibiting the most prominent doctrines of the Church of Jesus Christ of Latter-day Saints. By Orson Spencer, A.B., president of the Church of Jesus Christ of L.D.S., in Europe. In reply to the Rev. William Crowell, A.M., Boston, Massachusetts, U.S.A. Liverpool: Published by Orson Spencer, 39, Torbock Street. 1848.

viii, 244 pp. 15 cm. Bound in blue embossed cloth.

This series of letters, written to a Protestant clergyman, constitute the first attempt at a synthetic treatment of the tenets of Mormonism. The initial exchange between William Crowell and Orson Spencer took place in 1842 and was printed in the *Times and Seasons,* January 2, 1843, and in the *Star,* June and July 1843. When Spencer assumed the presidency of the British Mission in the spring of 1847, he struck on a sequence of letters addressed to his friend Crowell as a device to systematically describe Mormonism's basic doctrines. Between the middle of May and the end of the year, he wrote eleven additional letters and published the twelve as individual pamphlets. The response to this series was so enthusiastic that Spencer was induced to write a thirteenth and a fourteenth letter, and publish the group in hardback. This bound edition was out of press about the first of the year: its preface is dated Janaury 1, 1848, and it is advertised in the *Star* of the same date. Before the end of the century, *Spencer's Letters* went through six more editions.

30. General epistle from the Council of the Twelve Apostles, to the Church of Jesus Christ of Latter-day Saints, abroad, dispersed throughout the earth, Greeting: [Caption title] [At end of text:] Written at Winter Quarters, Omaha Nation, west bank of Missouri River, near Council Bluffs, North America, and signed December 23d, 1847, in behalf of the Quorum of the Twelve Apostles. Brigham Young, President. Willard Richards, Clerk. [At foot of p. 8:] Printed by R. James, 39, South Castle Street, Liverpool. [1848]

8 pp. 22 cm.

Composed soon after Brigham Young returned to Winter Quarters from the Salt Lake Valley, this epistle describes the overland journey of the pioneer company and the establishment of the new Mormon colony in the Great Basin. It further bids the Latter-day Saints to rendezvous at the Missouri River by the first of May, 1848, to begin the emigration to the Valley. At the end of the year, Amasa Lyman and Ezra T. Benson took the

epistle to St. Louis for publication in pamphlet form. Its text was reprinted in the St. Louis *Missouri Republican*, January 19, 1848, and in the *Star*, March 15, 1848. At the same time, the *Star* announced that "a few hundred copies of the Epistle of the Twelve will be printed in Tract form at one penny each." This Liverpool edition was printed from a rearrangement of the same typesetting used to print the epistle in the *Star*.

31. FLANIGAN, James Henry. Reply to a sheet entitled "The result of two meetings between the L.D. Saints and Primitive Methodists," at Gravely, Cambridgeshire. By J. H. Flanigan, L.D.S. [Caption title] [Dated at end:] Bedford, March 1st, 1849. [Northhampton? 1849]

8 pp. 21 cm.

J. H. Flanigan's two pamphlets *Reply to a Sheet* and *Mormonism Triumphant!* interest collectors because of the "Fourteen Articles of Faith" at the end of each.

In February 1849, Flanigan arrived in Gravely to discover that a man professing to be a Latter-day Saint had arranged a debate with the Methodists. Flanigan disavowed any connection with the man and inserted himself into the discussion. The Methodists promptly issued a little tract giving their version of the debate, and he responded with *Reply to a Sheet*.

Flanigan's diary indicates that he wrote *Reply to a Sheet* early in April; and on April 21, at Northhampton, he "got 300 of [his] Replies for 25 Shillings." It was not until June that he began writing *Mormonism Triumphant!*, which he finished about the middle of July and published in August. His "Fourteen Articles of Faith" were widely reprinted in the 1850s, including in the Kanesville, Iowa *Frontier Guardian* and the Sydney, Australia *Zion's Watchman*.

James H. Flanigan was another young elder from Nauvoo who died during a mission to England. Born in Ireland in 1822, he converted to Mormonism and moved to Nauvoo when he was about twenty years old. In 1848 he was called back to the British Isles. He presided first over the Bedfordshire Conference, then over the Birmingham Conference where he labored until he was stricken with smallpox and died in January 1851. Andrew Jenson described him as a promising young man who "possessed wisdom far beyond his years."

REPLY

TO A SHEET ENTITLED

"THE RESULT OF TWO MEETINGS BETWEEN THE L.D. SAINTS AND PRIMITIVE METHODISTS,"

AT GRAVELY, CAMBRIDGESHIRE.

"Should thy lies make men hold their peace? and when thou mockest shall no man make thee ashamed?"—Job, c. 11, v. 3.

BY J. H. FLANIGAN, L.D.S.

I AM under the disagreeable necessity of seizing my pen, not to answer any plausibly ingenious arguments, or meet any manly production, for none such has appeared before the public, under the above title; but to strip the maliciously false and deceitful garb of sanctity and holy ignorance of its "refuge of lies," which has been wilfully thrown over what has been termed "the result" of two meetings between the L.D. Saints and the Methodists, at Gravely, Cambridgeshire; and thus expose the barefaced falsehoods, the imbecility and wickedness of those whose aim it is to mind everybody's business but their own; who run about the country, and crawl into houses to lead captive silly women; who traduce and villify the character of men and people, of whose real worth and principles they know nothing, only by almanack stories, crazy romance writers, newspaper misrepresentations, and bigoted, prejudicial pulpit harangues, heralded forth, on the wings of the wind, by corrupt, bribed, party tools like themselves; who are one and all seeking after the filthy lucre and applause of a wicked world, more than righteous principles, or the kingdom of God.

I am well aware that the most easy and effectual cure for, and refutation of, the lame attempts, the paralogisms, incongruities, and malicious misrepresentations of blind zeal, bewildered imaginations, deceitful and dishonest spirits, is silent disgust and contempt.

The great Goliah of the Ranters in Gravely, has fired off his squib at the L.D. Saints! By the aid of two or three great minds like himself, he has transformed his great gun into four small pages of groundless, unproved, far-fetched assertions, and spurious ammunition; and then lets it off at twopence a sight!! After the dreadful excitement, the groaning and labouring for the space of two whole weeks, the awful explosion takes place; and this they term the "death-blow" to Mormonism. Poor creatures! they should be pitied for their ponderous attempt. They would, if they could; but when they can't, how could they? But lo! after this dreadful death-blow was struck, on the

32. PRATT, Orson. A series of pamphlets, by Orson Pratt, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, with portrait. To which is appended a discussion held in Bolton, between Elder William Gibson, President of the Saints in the Manchester Conference, and the Rev. Mr. Woodman. Also a discussion held in France, between Elder John Taylor, one of the Twelve Apostles, and three reverend gentlemen of different orders, containing a facsimile of writings engraved on six metallic plates, taken out of an ancient mound in the state of Illinois, in the year 1843. Liverpool: Printed by R. James, 39, South Castle Street. 1851.

18 parts. 24 cm. Bound in three-quarter embossed calf, marbled paper boards.

Orson Pratt assumed the presidency of the British Mission in August 1848. Enjoined by Brigham Young to "print, publish, and superintend the emigration," he wrote fifteen new tracts during the next two and a half years which, along with his *Remarkable Visions*, were published and republished by the tens of thousands. Early in 1851 these sixteen tracts, together with the two debates mentioned in title, were bound with a title page, table of contents, and frontispiece, to form a book which has become known by its binder's title, *Orson Pratt's Works*. Two later forms of the title page exist, dated 1851 and 1852, both bearing Franklin D. Richards' name as publisher.

Orson Pratt's Works was an extremely influential book. Its tracts were published at a time when the British Mission was producing most of its converts, many of whom learned the tenets of Mormonism from Orson's pamphlets. With the onset of the Utah War in 1857, LDS book writing almost totally ceased, and for the next twenty years virtually no new books were printed. This meant that those books in print before the Utah War continued to exert their influence for another generation, especially *Orson Pratt's Works* which simply outnumbered all others by many thousands. (The 1851 edition even now is a "common" rare book.) When LDS books began to be published again after the death of Brigham Young, *Orson Pratt's Works* was reprinted three times (1884, 1891, 1899). Two more editions have been published in the twentieth century.

One of the pamphlets, *Great First Cause*, offended Brigham Young. In 1865 it was officially condemned, and the Saints were enjoined to remove it from their copies of *Orson Pratt's Works*.

33. RICHARDS, Franklin Dewey, *compiler*. The pearl of great price: Being a choice selection from the revelations, translations, and narrations of Joseph Smith, first prophet, seer, and revelator to the Church of Jesus Christ of Later-day Saints. Liverpool: Published by F. D. Richards, 15, Wilton Street. 1851.

viii, 56 pp. facsims. (1 fold.) 21 cm. Salmon printed wrappers.

Franklin D. Richards arrived in Liverpool in January 1851 to begin his second of four terms as president of the British Mission. In July he compiled this pamphlet, as he says in its introduction, because of "repeated solicitations of several friends of the publisher, who are desirous to be put into possession of the very important articles contained therein." Most of the Saints in England had been members of the Church for a short time; few were acquainted with its early publications. *The Pearl of Great Price* was intended to bring some of the documents of the previous decade to the attention of these new converts.

Most of its contents were taken form earlier periodicals. "Book of Moses," for example, was reprinted from the *Evening and Morning Star* and the *Times and Seasons*, "Book of Abraham" and Articles of Faith from the *Times and Seasons* or *Millennial Star*, and the beginning of Joseph Smith's history from the *Times and Seasons* or the *Star*. One item, Joseph Smith's revision of Matthew 24, previously had received only limited circulation as a printed broadside; and Joseph Smith's 1832 "Prophecy on War" had never before appeared in print.

The 1851 *Pearl of Great Price* was published in a large edition; at least 5,500 copies are enumerated in the European Mission publication accounts. This may be the reason it was not reprinted, except in Welsh (1852), until 1878 when it quickly went through three more editions. In 1880 *The Pearl of Great Price* was canonized by the LDS Church.

34. PRATT, Parley Parker. Proclamation! To the people of the coasts and islands of the Pacific; of every nation, kindred and tongue. By an apostle of Jesus Christ. Published for the author, by C. W. Wandell, minister of the gospel. [Caption title] [Signed at end:] P. P. Pratt, President of the Pacific Mission of the Church of Jesus Christ of Latter Day Saints. [At foot of p. 16:] William Baker, Printer, Hibernian Press, King-street. [Sydney, 1851]

16 pp. 22 cm.

Parley Pratt and John Murdock left Salt Lake City for California on

March 12, 1851, ultimately destined for Chile and Australia. As president of the Australian mission, Murdock served under Parley Pratt who presided over all missionary activity in the Pacific and in Central and South America. In San Francisco, Pratt met Charles Wesley Wandell, a Mormon of fourteen years; and he called Wandell to accompany Murdock on his mission. Here also, in August 1851, he composed his proclamation to the people of the Pacific and handed the manuscript to Murdock and Wandell for immediate publication. These first two Australian missionaries landed at Sydney on October 30, 1851. Two days later Murdock engaged William Baker to print 2,000 of Pratt's proclamation, and the next day Wandell prepared the manuscript for publication. By the end of November, Murdock and Wandell were handing out copies around Sydney.

Proclamation to the People of the Coasts and Islands of the Pacific is a signal book—the first Mormon work published outside North America and Western Europe, and the first associated with that extraordinary effort that sent Mormon missionaries into Africa, India, China, and Australia.

35. Il libro di Momon: ragguaglio scritto per mano di Mormon, sopra tavole prese fra le tavole di Nefi. . . . Tradotto in lingua Inglese da Giuseppe Smith il giovane, tradotto e pubblicato, dall' Inglese in lingua Italiana, d'ordine &c., di Lorenzo Snow. Londra [London]. Stamperia di Guglielmo [William] Bowden, No. 5, Bedford Street, Bedford Row. 1852.

viii, 580 pp. 15 cm. Bound in dark blue, gilt stamped morocco.

Lorenzo Snow, an apostle of seven months, left Salt Lake City in October 1849, charged with overseeing the missionary work in Italy and "other countries wherever the opportunity should present itself." In April 1850 he arrived in Liverpool; and two months later he set off for Genoa where T. B. H. Stenhouse and Joseph Toronto were laboring. For the next seven months, mostly in the Piedmont Valley, he, Stenhouse, and Jabez Woodard searched for a handful of converts, while Toronto, in ill health, spent the time in Sicily. Snow returned to England in March 1851, frustrated by the difficulties he encountered in publishing two of his pamphlets in Italy, but determined to provide the Italians with the Mormon message in printed form.

That same month, in London, he engaged the translation of the Book of Mormon into Italian. Who the translator was is not known. By October the translation was finished; and early in December William Bowden began to print it, finishing the edition of 1,000 about the first week

of April 1852. Of these 167 were bound in blind stamped sheep, 25 were bound in dark blue morocco. The other 800 copies remained in unbound sheets for seventy-five more years.

During the twelve months from May 1851 to May 1852, four other editions of the Book of Mormon in languages other than English came off the press: Danish (Copenhagen, 1851); French (Paris, 1852); Welsh (Merthyr-Tydfil, 1852); and German (Hamburg, 1852).

36. SNOW, Lorenzo. The voice of Joseph by Lorenzo Snow elder of the Church of Jesus Christ of Latter Day Saints from the city of the Great Salt-Lake California. Abbreviated from the Italian edition. Malta; 1852.

21 pp. 23 cm.

Soon after he reached the Piedmont Valley in July 1850, Lorenzo Snow wrote his second work, *Voice of Joseph*, which he sent to Orson Pratt in England who had it translated by a professor from the University of Paris. As he was leaving Italy in January 1851, Snow paused in Turin to publish this "Italian edition" in French. "You may form some idea of the difficulties which have beset my efforts to publish," he wrote on February 6, 1851, "when I tell you that *'Voice of Joseph'* is now circulating in Italy, with a woodcut of a CATHOLIC NUN, ANCHOR, LAMP, and CROSS on the first page, and on the last, Noah's Ark, the Dove, and the Olive. With this work, and *'The Ancient Gospel Restored'* [i.e., *The Only Way to be Saved* in French] in my trunk, pockets and hat I crossed the Alps, in the midst of a storm of snow, scarcely knowing whether I was dead or alive."

In January 1852, when the printing of the Italian Book of Mormon had gotten to the last 100 pages, Snow left London for Paris, expecting to travel to Italy, Switzerland, Bombay and Calcutta. A month later he reached Malta where, because of unanticipated delays, he remained until June. By the end of April he had abandoned his trip to India and decided to make Malta a headquarters and "central book depot" for the work in Italy, Switzerland, Spain, and India. That month he published, in English, an abbreviated edition of his *Voice of Joseph*, and editions of *The Only Way to be Saved* in French and Italian.

The Malta *Voice of Joseph* is about one fourth the size of the Turin edition, and is mainly a summary of the history of the Church up to 1851. It was republished in Liverpool by S. W. Richards in November 1852.

THE VOICE OF JOSEPH

BY

LORENZO SNOW

ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

FROM THE CITY OF THE GREAT SALT-LAKE

CALIFORNIA.

Abbreviated from the Italian Edition.

MALTA;
1852.

37. WANDELL, Charley Wesley. Reply to Shall we believe in Mormon? By C. W. Wandell, minister of the gospel. [Caption title] [At end:] No. 66, Pitt-street, Sydney, July 4th, 1852.
24 pp. 22 cm.

During their first few days in Sydney, John Murdock and Charles Wandell discovered that, while they were unsuccessful in reaching many people by public preaching, their first tract, Parley Pratt's *Proclamation*, sold surprisingly well. So they turned to the printed word to put the Mormon message into the hands of the Australians. Wandell published four other pamphlets before he returned to the United States in April 1853: an edition of Orson Pratt's *Remarkable Visions* (1851), a sixteen page hymnal *Latter Day Saints' Hymns* (1851?), his own *History of the Persecutions!!* (1852), and his *Reply to Shall We Believe in Mormon?* This last tract is dated July 4, 1852, a month after he assumed the presidency of the Australian Mission when Murdock returned to America because of failing health.

Wandell wrote *Reply* in response to a tract entitled *Shall We Believe in Mormon?* signed anonymously "Discipulus," no copy of which is known. For the most part it defends several tenets attacked in the anti-Mormon tract—for example, the Mormon concept of the apostasy and need for authoritative baptism, the claim of spiritual gifts, and the belief in sacred books in addition to the Bible. The last four pages include Orson Pratt's "Dialogue Between Tradition, Reason and Scriptus."

38. WILLES, William. What is Mormonism? Compiled from the writings of Elders, Parley P. Pratt, Orson Pratt, John Taylor, Orson Spencer, Samuel Brannan, and others of the Church of Jesus Christ of Latter-day Saints; by William Willes, presiding elder of the Calcutta Branch, East Indies. Calcutta: Printed by N. Robertson and Co., at the Columbian Press, No. 65, Cossitollah. Price one anna. [Dated at end:] Calcutta, 2, Juan Bazar Street, 18th October 1852.
10 pp. 21 cm.

Born in Woolwich, Kent, England, in 1814, William Willes converted to Mormonism in 1848 and joined the growing army of native British missionaries. In August 1851 Lorenzo Snow called him to a mission in India. Willes reached Calcutta in December and was greeted by a small LDS congregation of a few Europeans and some local converts. Immediately he began distributing tracts brought from England and delivering lectures in the public halls. He also arranged for the translation of Lorenzo Snow's *The*

WHAT IS MORMONISM?

COMPILED

FROM THE WRITINGS OF ELDERS,

Parley P. Pratt, Orson Pratt, John Taylor, Orson Spencer, Samuel Brannan,

AND

OTHERS OF THE CHURCH OF JESUS CHRIST

OF

LATTER-DAY SAINTS;

BY

WILLIAM WILLES,

Presiding Elder of the Calcutta Branch,

EAST INDIES.

CALCUTTA:

PRINTED BY N. ROBERTSON AND CO., AT THE COLUMBIAN PRESS, NO. 65, COSSITOLLAH.

Price ONE Anna.

Only Way to be Saved into Bengali. By May the translation was finished, and in October *The Only Way to be Saved* in Bengali—the first Mormon tract published in India—was out of the press. That same month Willes compiled a second tract, *What is Mormonism?;* and with money supplied by the local Saints, he secured the printing of 1,000 copies. As the full title suggests, almost all of this pamphlet was taken from earlier published sources. It was reprinted four months later in Agra under the name of Joseph Richards, Willes' companion, with considerable additions.

Willes left India and emigrated to Utah in the fall of 1855. Over the years he earned quite a reputation in Utah and Idaho as a singer and composer, and in 1872 he published a collection of his original songs, *The Mountain Warbler.* In 1884, at age 70, he returned to Calcutta on a second mission.

39. The Latter-day Saints' Millennial Star. Vol. XV. Supplement, 1853. Price 5d. Minutes of a special conference of elders of the Church of Jesus Christ of Latter-day Saints, assembled in the Tabernacle, Great Salt Lake City, August 28, 1852. (From the Deseret News Extra of Sep. 14, 1852.) [Caption title] [At end:] Edited and published by S. W. Richards, 15, Wilton Street, Liverpool. Printed for the publisher by R. James, 39, South Castle Street. [1853]

64 pp. 22 cm.

By the summer of 1852, the polygamous practices of the Mormons were no longer a secret. The reports of the territorial officers were now published around the country, and the Mormons were being forced to respond to them. Parley Pratt made such a response in July, for example, in his broadside *Mormonism! Plurality of Wives!* which implicitly admitted that Brigham Young was a polygamist. On August 28 and 29, 1852, a special conference was convened in Salt Lake City to call a new set of international missionaries and to publicly acknowledge the practice of plural marriage. Ironically, Orson Pratt, who ten years before had become disaffected from the Church for a time over the issue of polygamy, delivered the principal discourse defending its practice. Thomas Bullock read the revelation to Joseph Smith of July 12, 1843, which deals with the eternal nature of marriage and sanctions, under certain circumstances, a plurality of wives (D&C 132). The minutes of this conference and the text of the revelation were hastened into print as a *Deseret News* extra, in pamphlet form for more convenient distribution. Horace S. Eldridge reprinted the extra in St. Louis.

The *Star* for January 1, 1853, indicated that the conference minutes would be published in a supplement to Vol. XV inasmuch as they were too lengthy for the regular magazine. Three weeks later it announced that the supplement was ready for sale. This 1853 *Supplement* includes the text of the *Deseret News* extra together with an editorial comment by Samuel W. Richards, Franklin D. Richards' younger brother, who eight months before had succeeded Franklin as president of the British Mission and editor of the *Star*.

40. SPENCER, Orson. Patriarchal order, or plurality of wives! By Elder Orson Spencer, A.B., Chancellor of the University of Deseret, Utah Territory, U.S.A., and president of the Prussian Mission of the Church of Jesus Christ of Latter-day Saints. Being his fifteenth letter in correspondence with the Rev. William Crowel, A.M., editor of the "Western Watchman," St. Louis, U.S.A., (late editor of the "Christian Watchman," Boston, Massachusetts.) [Caption title] [Dated at end:] Liverpool: England, January 13th, 1853. [At foot of p. 16:] Liverpool; S. W. Richards, 15, Wilton Street. Printed for the publisher by R. James, 39, South Castle Street.

16 pp. 22 cm.

This is Spencer's fifteenth—and last—letter to Crowel (or Crowell); and like the earlier ones, it was written in connection with a mission. At the August 1852 conference in Salt Lake City, Orson Spencer and Jacob Houtz were called to missions in Prussia. On December 20 they landed at Liverpool, and on January 25, 1853, they reached Berlin. As soon as they arrived, the local police prohibited them to proselytize, and in vain Spencer and Houtz appealed to the courts. Eight days after their arrival, they were expelled from the city.

Since he was called to his mission at the conference that publicly acknowledged plural marriage, this subject was certainly on Spencer's mind; and he must have known that, as a missionary, he would be forced to defend its practice. It was therefore natural for him to add another chapter to his letters which dealt with this issue. *Patriarchal Order* is dated just before Spencer departed for Berlin. The *Star* for January 22, 1853, indicated that it was in press, and a week later it advertised it for sale.

Patriarchal Order was clearly intended to be a major statement on Mormon polygamy, for the European Mission publication accounts indicate that at least 30,000 copies were printed. Its principal thesis is that monogamy is unnatural and leads to immorality, while polygamy is natu-

ral and produces righteousness. As with virtually every LDS tract on the subject, it draws on the examples of the Old Testament patriarchs. But in its summary it offers a novel justification for the practice: "Females are not generally as wicked as males. . . . May we therefore infer from this that more women than men will probably be saved?—Yes. Hence some men must have more than one, seeing that neither sex can be saved in Christ without the other." After 1866, this fifteenth letter was included in the hardback editions of *Spencer's Letters*.

41. LYON, John. The harp of Zion, a collection of poems, &c. By John Lyon. With notes, and a steel portrait of the author. Published for the benefit of the Perpetual Emigrating Fund. Liverpool: S. W. Richards, 15, Wilton Street. London: T. C. Armstrong, 35, Jewin Street, City. And all booksellers. 1853.

xi, 223[1] pp. 19 cm. Bound in blue gilt stamped smooth calf.

John Lyon, a native of Glasgow, was 41 years old and a Baptist preacher when he was converted to Mormonism in March 1844 at Kilmarnock. For the next nine years, his life centered in the British Mission; and before he emigrated to Utah in 1853, he presided over the Worcestershire and Glasgow Conferences.

Lyon also wrote poetry. Throughout his years in the Mission he regularly sent his works to the *Millennial Star*. His book, *The Harp of Zion*, is a collection of these poems and some others which were never published. The *Star* of October 2, 1852, announced that *The Harp of Zion* was in press; and on January 29, 1853, it informed the Saints that the book was out and urged them to buy copies. The book had a sizable edition: 5,750, most in cloth, a few hundred in leather.

As indicated on the title page, Lyon gave the proceeds from his book to the Perpetual Emigrating Fund—a revolving fund established by the Church to assist the poor to emigrate to Utah. But one wonders if the fund benefited much from *The Harp of Zion*. In 1861 George Q. Cannon, then president of the British Mission, complained to Brigham Young about the large number of copies sitting unsold in the *Millennial Star* office.

42. The Seer. Washington: January 1853–June 1854; Liverpool: July 1854–August 1854. [At end:] Edited by Orson Pratt, Washington, D.C., U.S.A. Liverpool: Re-published by S. W. Richards, 15,

Wilton Street. . . . Printed for the publisher, by R. James, 39, South Castle Street, Liverpool.

2 v. (20 nos. in 320 pp.) 22 cm.

Following the conference of August 1852, Orson Pratt was called to preside over the Church in the eastern United States and to publish a magazine defending the principles of Mormonism, especially plural marriage. The result was *The Seer*, edited and published by Orson Pratt in Washington and simultaneously reprinted by S. W. Richards in Liverpool. Eighteen monthly issues were printed both in Washington and in Liverpool; two additional numbers were published in Liverpool only. Richards obviously had great expectations for *The Seer*, for he printed 10,000 of each number.

Most of *The Seer* is devoted to Orson Pratt's treatment of certain doctrinal questions, some of which had not previously been dealt with in print. His long serial articles "Pre-existence of Man" and "Celestial Marriage," for example, go far beyond any earlier discussions of these subjects.

Some of Pratt's speculations were ill received by Brigham Young, and in 1865 *The Seer* was officially condemned.

43. HAVEN, Jesse. Some of the principal doctrines or belief of the Church of Jesus Christ, of Latter Day Saints by Jesse Haven, one of the presidents of the Seventies of said church, and president of the mission, at the Cape of Good Hope. Cape Town. Printed by W. Foelscher, No. 2, Church-Street. [1853]

8 pp. 18 cm.

Jesse Haven was another of that band of missionaries called at the August 1852 conference. Born in Massachusetts in 1814, he converted to Mormonism in 1838; and in Nauvoo he was picked to be one of the presidents of the fourteenth quorum of Seventies. He was an educated man, a school teacher by profession.

At the 1852 conference, Haven, Leonard I. Smith, and William H. Walker were called to introduce Mormonism into South Africa. On April 18, 1853, they landed at Cape Town and immediately began to advertise their public meetings, distribute tracts which they had brought with them, and write articles for the local newspapers. But agitators broke up their meetings, and the newspapers refused their articles; so, like Wandell and Murdock in Australia, they turned to the printing press. Before the end of

1855, they would publish thirteen works including three in Dutch, eleven of these by Jesse Haven.

Haven actually wrote the text of his first tract for a local newspaper, and when the newspaper declined to print it, he rewrote it as a pamphlet. It was set in type the first week in June; and on June 8 he picked up the first 100 copies of an edition of 1,000. Except for Eliza R. Snow's poem "Stanza on the Presentation of the Book of Mormon to Queen Victoria" at the end, its entire text consists of the thirteen Articles of Faith expanded by Haven to thirty-three statements of belief.

44. The Zion's Watchman, published by the authority of the Church of Jesus Christ of Latter-day Saints, in Sydney. Sydney: August 13, 1853–May 24, 1856.

2 v. (38 [i.e. 22] nos. in 265, [3], 83 pp.) 21 cm.

Augustus A. Farnham arrived at Sydney April 9, 1853, three days after C. W. Wandell sailed for America with a company of 30 Saints. He was 47, a convert to Mormonism of ten years, and a resident of Utah of four years. In Australia he inherited more than a hundred members of the Church as well as a gentile press turned hostile by Wandell's success. "In consequence of the continued attacks made upon our faith, by the papers," he wrote in July, "and the utter impossibility of obtaining the insertion of anything in reply, we have determined to issue a monthly paper, to be called *Zion's Watchman*. The public has been notified by a circular." Five months later he reported, "Since the 'Zion's Watchman' has made its appearance, the whole ecclesiastical club is up in arms, and find no place of refuge, where the little fellow is not with them. The elders are so much scattered over the colony, that it has got a wide circulation, for they pass it into every person's hand who will read it and pass it to his neighbor."

Farnham and his assistant editor John Jones issued 22 numbers of *Zion's Watchman* before Farnham returned to the United States in May 1856. The first number, in 8 pages, is dated August 13, 1853. The second is a double issue of 16 pages, designated "Nos. 2–3." Fifteen more double issues make up volume 1, the last dated April 12, 1855, and numbered "Nos. 32–33." Four 16-page numbers and a fifth of 19 pages comprise the second volume, published between May 15, 1855 and May 24, 1856.

By August 1853, polygamy was a big issue for the Australian Saints, and many of *Zion's Watchman's* pages are devoted to it. Orson Pratt's sermon at the August 1852 conference, for example, is reprinted in the

THE ZION'S WATCHMAN,

PUBLISHED BY THE AUTHORITY OF THE

Church of Jesus Christ of Latter-Day Saints,

IN SYDNEY.

No. 1. SATURDAY, AUGUST 13, 1853. Vol. I.

PROSPECTUS OF
THE "ZION'S WATCHMAN."

—o—

"The Law of the Lord is perfect, converting the Soul:
The testimony of the Lord is sure,
Making wise the Simple."—19 Psalm, 7 v.

To the Saints and all the friends of TRUTH. The "Zion's Watchman" we intend to issue monthly. We would say to the friends of truth, who wish to subscribe for the "Watchman," that we design to pursue a course which will shew the difference between the error which has often been published by the Periodicals of the day, and the *truth* as it exists with the Saints of God;—which truths have been revealed from heaven by the Angels of the Lord to the Prophet Joseph Smith, and which truths are still being revealed to the servants of God, who still hold the power of the Holy Melchisedic Priesthood upon the earth at the present day, and are authorised to administer in its ordinances according to the Law of the Holy Priesthood, which is withouth father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God —abideth a Priest continually. Peter like, we judge between the truth and error, and as the Apostles and Elders, by the gift of the Holy Spirit of truth as it is in Christ Jesus;—behold the darkness that rests upon the minds of the people, we as Elders being clothed with said Priesthood, are deeply impressed with the necessity of discharging the duty laid upon us by the aforesaid authority, to warn the inhabitants of the earth to repent of their sins, to be baptized for the remission of the same, and to have hands laid on them for the gift of the Holy Ghost. That you with us may become the heirs of God and joint heirs with Jesus Christ in the kingdom of God, and be redeemed from your sins, and receive salvation thro' the principles of the everlasting gospel as preached by the Prophets and Apostles ever since the world began, and ever will be by all who have authority to preach the Gospel of Christ. Who have the authority to preach the Gospel of Christ? no person except they have been called of God as was Aaron. How shall they preach except they be sent of God? Now we have not received the spirit of the world but the

second issue; and Belinda Marden Pratt's defense of polygamy is reprinted in Nos. 22–23.

45. BROWN, Benjamin. Testimonies for the truth: A record of manifestations of the power of God, miraculous and providential, witnessed in the travels and experience of Benjamin Brown, high priest in the Church of Jesus Christ of Latter-day Saints, pastor of the London, Reading, Kent, and Essex Conferences. Liverpool: Published by S. W. Richards, 15, Wilton Street. London: For sale at the L. D. Saints' Book and Millennial Star Depot, 35, Jewin Street, City. And by agents and all booksellers throughout Great Britain and Ireland. 1853.

32 pp. 21 cm.

Benjamin Brown's *Testimonies for the Truth* is a type of work that was all but unique in the Church of the early 1850s but would become an institution by the end of the century: it is a faith-promoting autobiography.

Benjamin was born in New York in 1794. He was baptized into the Church by William E. McLellin in 1837; and in the early 1840s he moved with his family to Nauvoo. When the Saints evacuated Nauvoo in 1846, he sold his farm and orchard for a pittance and made his way with the main body to Winter Quarters where he was called to be a bishop. In the summer of 1847 he and his family crossed the great plains, arriving in the Salt Lake Valley in September 1847. He shared the adversities of the first two winters and experienced the relief brought by the "forty-niners." And at the great conference of August 28–29, 1852, he was one of the hundred missionaries called to a foreign land.

Brown probably wrote *Testimonies for the Truth* in the summer of 1853, six months after he reached England. It is dated, "Newbury, Berks, July 28, 1853"; and the *Star* of August 27, 1853, advertised it for sale.

46. BALLANTYNE, Richard. A reply to a tract written by the Rev. J. Richards, M.A., giving a more correct answer to the question "What is Mormonism?"—purporting to be answered by him.—By Richard Ballantyne, elder in the Church of Jesus Christ of Latter-day Saints. [Caption title] [At foot of p. 8:] S. Bowie, Printer, 164, Popham's Broadway, Madras. [1853]

8 pp. 21 cm.

A REPLY TO A TRACT WRITTEN BY THE REV. J. RICHARDS, M. A., GIVING A MORE CORRECT ANSWER TO THE QUESTION "WHAT IS MORMONISM?"—PURPORTING TO BE ANSWERED BY HIM.—BY RICHARD BALLANTYNE, ELDER IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

PART I.

In writing the following reply to the Rev. J. Richards' Tract, I am actuated by a love of the truth, by a consciousness of the responsibility resting on me as a servant of Jesus Christ and the welfare of my fellow men. And knowing also that a defence of the Gospel, as now restored by an angel, is required at my hands in this place.

Having a great aversion to controversy, nothing but a strict sense of duty, would, or has induced me to write in opposition to my fellowmen. But as the Tract referred to is a compilation of error and misrepresentation, and has a tendency to blind the minds, even of the pure, honest, and virtuous, and to hide from them the glories of the new and everlasting Covenant, and the only way of salvation now revealed to man, I am imperatively bound to remove, as God shall give me ability, every impediment to the free dissemination of the principles of life and truth.

The first argument taken up by Mr. Richards relates to the coming forth of the Book of Mormon, or Record of the house of Joseph. He attributes its origin to a romance written by the Rev. Solomon Spaulding, in America. But, unhappily for Mr. Richards, he says on page fifth of his Tract, that the "Manuscript was traced into the possession of Sidney Rigdon, who afterwards became the principal accomplice of Joseph Smith in setting on foot the Mormon imposture." But what does this prove. Sidney Rigdon had never seen the Prophet Joseph Smith till more than six months after the book of Mormon was published to the world. The Church of Jesus Christ of Latter-Day Saints was organized on the sixth day of April 1830—Sidney Rigdon had no connection with the Church at that time, but was a Campbellite preacher, in the State of Ohio, United States of America. The Gospel was first preached, and the book of Mormon presented to him, containing the fulness of the Gospel of Jesus Christ, by P. P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer, in October 1830, while they were journeying on a mission to the State of Missouri. I will here give an extract from their testimony concerning this matter as published in 1843. It is as follows—"This being the first time (October 1830) he (Sidney Rigdon) had ever heard of or seen the Book of Mormon, Mr. Rigdon felt very much prejudiced at our assertions, and replied that he had one Bible with which he pretended to have some acquaintance; but with respect to the Book of Mormon which they had presented to him, he must say he had considerable doubt. But, he added, I will read your book, and see what claim it has upon my faith, and will endeavour to ascertain whether it be a revelation from God or not. He shortly afterwards expressed his belief that it was a divine Record, and was baptised for the remission of his sins, and received the Holy Ghost by the laying on of hands."

Here then is a refutation of Mr. Richards' first argument. Sidney Rigdon was not a Member of this Church and had never seen nor heard of the

One usually associates Richard Ballantyne's name with the first Mormon Sunday School, but he enters the bibliographical record here because of his publishing efforts in southern India. Ballantyne was born in Scotland in 1817. He converted to Mormonism in 1842 and emigrated with his parents to Nauvoo the following year. In the summer of 1848 he made the overland trek to the Salt Lake Valley. Four years later, at the August 1852 conference, he was called to India.

Ballantyne and twelve other missionaries from Utah arrived in Calcutta on April 26, 1853. Nathaniel V. Jones, the mission president, assigned him and Robert Skelton to Madras; and on June 20 they sailed from Calcutta, arriving in Madras on July 24. During this passage, they became close friends with the ship's captain who developed an interest in Mormonism and offered to pay for the printing of their tracts. So immediately upon arriving , Ballantyne republished Lorenzo Snow's *The Only Way to be Saved* and an abridged version of Parley Pratt's *Proclamation to the People of the Coasts and Islands of the Pacific.* The responses were not long in coming. About the first week in September Ballantyne saw an anti-Mormon tract by a Rev. J. Richards—no copy of which has survived. For two weeks he worked on a rebuttal; and on September 27 he got *Reply to a Tract,* published in only 400 copies, from the printer. Nine days later he learned of a second tract by the Rev. Richards, and by the middle of October he had *Reply to the Second Tract* in circulation. Five months later, he published a fifth tract, *A Dialogue between A and B on Polygamy.*

Just before he sailed for England in August 1854, Ballantyne assembled about 100 sets of the five tracts and the first four numbers of *The Latter-day Saints Millennial Star and Monthly Visitor* which he bound with a wrapper bearing the title *Tracts &c. Published by Richard Ballantyne.* With these he hoped to raise money for his passage home; but only a few sold, and he was forced to plead with the captain to take him on board as a passenger "without purse or scrip."

47. SMITH, Lucy Mack. Biographical sketches of Joseph Smith the prophet, and his progenitors for many generations. By Lucy Smith, mother of the prophet. Liverpool: Published for Orson Pratt by S. W. Richards 15, Wilton Street. London: Sold at the Latter-day Saints' Book Depot, 35, Jewin Street; and by all booksellers. 1853.

xii [13]–297[1] pp. 16 cm. Bound in blue blind stamped sheep.

In 1845, Lucy Smith, mother of Joseph Smith, dictated her memoirs to Martha Jane Coray who, in collaboration with her husband Howard,

produced two finished manuscript drafts. One was given to Brigham Young and was brought to Utah. The other was left with Lucy Smith.

Seven years later, in the course of his trip to Washington, Orson Pratt purchased the second manuscript from Almon W. Babbitt, who had obtained it from Isaac Sheen, a former associate of William Smith, Lucy's youngest son. Without Brigham Young's authorization, Orson Pratt sent this manuscript to Liverpool for publication. S. W. Richards had the book in press in July 1853; by the end of October it was advertised for sale. The European Mission publication accounts suggest that almost 9,000 were printed, about 6,000 of which were left unbound in sheets. In spite of this large edition, Pratt wrote to Lucy Smith on October 28 asking permission to publish an American edition.

Brigham Young, however, objected to *Biographical Sketches* on the grounds that it contained too many significant errors; and a large part of the edition, probably what was left in sheets, was ultimately destroyed. It seems clear that equally irritating to Brigham Young was Lucy Smith's favorable treatment of William Smith who had become an outspoken opponent of the Utah Church.

Despite a small number of minor errors, Lucy Smith's history—the first Mormon biography—remains an invaluable source for the life of Joseph Smith.

48. Latter-day Saints' Millennial Star and Monthly Visitor. Madras: April 1854–November 1854.

7 nos. (56 pp.) 21 cm.

As early as two months after he and Robert Skelton reached Madras, Richard Ballantyne was planning to publish a magazine in India. But the lack of funds and the prospects of very few subscribers delayed this enterprise until March 1854. At the beginning of the month, with money and potential readers still scarce, he began assembling the first number; and by March 30 he had delivered the manuscript to "S. Bowie at the Oriental Press." One week later the first number, in 300 copies, was in circulation. Before he left Madras in July to begin the journey home, Ballantyne got out three more numbers and then turned the editorial seat over to his companion Robert Skelton, who published at least three additional numbers, for September, October, and November 1854. It is not known if there were more, for the small edition guaranteed that few would survive.

49. JAQUES, John. Catechism for children, exhibiting the prominent doctrines of the Church of Jesus Christ of Latter-day Saints. By Elder John Jaques. Liverpool: Published by F. D. Richards, 15, Wilton Street. London: For sale at the L.D.S. Book Depot, 35, Jewin-St., City. And by all booksellers. 1854.

iv[5]–84 pp. 17 cm. Bound in brown blind stamped cloth.

John Jaques, an English convert of 1845, announced his intention to write a catechism for teaching children the doctrines of Mormonism in the *Millennial Star* of November 19, 1853. Beginning in this issue, he serially published fourteen chapters in the *Star*. In February 1854 the serial publication stopped, apparently because Jaques had decided to publish the catechism directly in book-form. Five months later *Catechism for Children* came off the press.

The book consists of a series of questions and answers pertaining to various doctrinal issues, arranged in eighteen chapters according to subject. Accompanying many of the answers are supporting passages from the Bible, Book of Mormon, and Doctrine and Covenants.

Catechism for Children is the first LDS children's book. Its importance, however, goes beyond this bibliographical footnote. By claiming to list the doctrines of Mormonism, it, along with three or four other books of this period, helped to standardize Mormon theology.

Before the close of the century, *Catechism for Children* went through ten editions in English, totalling thirty-five thousand copies. It was also published in Danish, Dutch, German, Hawaiian, and Swedish.

50. FINDLAY, Hugh. To the Marattas of Hindoostan. A treatise on the true and living God and His religion by H. Findlay, elder of the Church of Jesus Christ of Latter-day-Saints. Translated by Chintamon Bulall Josee. Bombay Printed at "Gunput Crushnajee's" Press 1855. [Title repeated in Hindustani; text in Hindustani]

1 p.l., 16[1] pp. 21 cm.

Like Ballantyne, his fellow laborer in Madras, Hugh Findlay, was a native of Scotland. He was converted to the Church in 1844 when he was twenty-two years old. By the time he was twenty-five, he was the presiding elder in Dundee; and in 1850 he was appointed President of the Hull Conference. In September 1851, Lorenzo Snow called him on a mission to Bombay. Findlay reached India in April 1852, and immediately he began to advertise his presence in the local newspapers. Eventually the editors

THE MARATTAS OF HINDOOSTAN.

A Treatise on the true and living God and His religion
By H. Findlay, Elder of the Church of Jesus
Christ of Latter-day- Saints.

"PROVE ALL THINGS AND HOLD FAST THAT WHICH IS GOOD" PAUL.

Translated by Chintamon Bulall Josee.

BOMBAY

Printed at "Gunput Crushnajee's" Press

1855.

हिंदुस्तानांतील लोकाकरितां

खरा व जीवंत देव आणि त्याचा धर्म याविषयी पुस्तक

एच. फिंडूले लाटर्डे सेन्टसूचा येशूख्रिस्ताचे देवळाचा

मुख्य याणे केलें

त्याचें

चिंतामण बल्लाळ जोशी याजकडून मराठी भाषांतर करवून

मुबईत गणपत कृष्णाजी यांचे छापखान्यांत छापिवलें.

इशवी सन १८५५

closed their pages to him; so like his fellow missionaries in Calcutta, Madras, Sydney, and Cape Town, he was forced to fall back on his own productions. At the end of the year he wrote his first tract, *Mormons or "Latter-day Saints," A Reply*.

But his driving concern was to reach the millions who spoke no English. N. V. Jones, the mission president, reported in April 1854 that Findlay was planning to publish "a treatise on the first principles" as well as the Book of Mormon, if possible, in Hindustani. Almost a year passed before Findlay got *To the Marattas of Hindoostan* out of press. "I have just published in 'Mahratee' a tract of sixteen pages," he reported in March 1855; "the truth is illustrated in their traditions and practices, without being so profusely biblical. . . . It is meant as an abiding testimony in their own language, while the living voice may have ceased in their midst."

Two early Indian tracts are extant in a language other than English: Findlay's *To the Marattas of Hindoostan* in Hindustani, and Lorenzo Snow's *The Only Way to be Saved* in Bengali, each known in a single copy.

51. PRATT, Parley Parker. Key to the science of theology: Designed as an introduction to the first principles of spiritual philosphy; religion; law and government; as delivered by the ancients, and as restored in this age, for the final development of universal peace, truth and knowledge. By Parley P. Pratt. Liverpool: F. D. Richards 15, Wilton Street, London: L. D. Saints' Book Depot, 35, Jewin St., City, and all booksellers. 1855.

2 p.l.[vii]–xv, 173[2] pp. 18 cm. Bound in blue diced russia calf.

By the early 1850s essentially all of Mormonism's distinctive beliefs had been discussed somewhere in print, but no single comprehensive treatment existed. Again it fell to Parley Pratt to produce the first book of this kind. In San Francisco in August 1851, just before leaving for his mission to Chile, Pratt began writing his *Key to Theology*. Sixteen months later the next-to-last chapter was printed in the *Deseret News*. In March 1855 the first edition was offered for sale.

Key to Theology is Mormonism's earliest comprehensive synthetic book. Its scope is complete: beginning with a definition of theology, it traces the loss of the true gospel among the Jews and the gentiles; then, in linking chapters, it discusses the nature of the Godhead; the origin of the universe; the restoration of the gospel; the means by which man regains the presence of God; the resurrection; the three degrees of glory in the hereafter; and the ultimate position of exalted men and women as procre-

ative beings. Unlike the writings of Orson Pratt, which are definitive, almost dogmatic, *Key to Theology* is poetic, allusive, at time ambiguous. It is a masterly book. It apparently appealed to Brigham Young as well, for during the twenty-two years following its publication, a time when almost no other Mormon books were being written, it went through three more editions.

52. PIERCY, Frederick. Route from Liverpool to Great Salt Lake Valley illustrated with steel engravings and wood cuts from sketches made by Frederick Piercy, including views of Nauvoo and the ruins of the temple, with a historical account of the city; views of Carthage Jail; and portraits and memoirs of Joseph and Hyrum Smith; their mother, Lucy Smith; Joseph and David Smith, sons of the Prophet Joseph; President Brigham Young; Heber C. Kimball; Willard Richards; Jedediah M. Grant; John Taylor; the late chief patriarch, Father John Smith; and the present chief patriarch, John Smith, son of Hyrum. Together with a geographical and historical description of Utah, and a map of the overland routes to that territory, from the Missouri River. Also, an authentic history of the Latter-day Saints' emigration from Europe from the commencement up to the close of 1855, with statistics. Edited by James Linforth. Liverpool: Published by Franklin D. Richards, 36, Islington. London: Latter-day Saints' Book Depot, 35, Jewin Street, City. MDCCCLV.

viii, 120 pp. 30 plates, folding map. 32 cm. Bound in red gilt stamped morocco. Also issued in fifteen parts with green printed wrappers.

Early in 1853, Samuel W. Richards and Frederick Piercy conceived the idea of publishing an illustrated travel book to encourage the English Saints to emigrate to Utah. Richards was president of the British Mission at the time, and Piercy was a twenty-three-year-old convert of five years who also was a skilled artist and engraver. Financed by Richards, Piercy left England for the United States in February 1853. Before making the overland journey, he visited Carthage and Nauvoo where he sketched Carthage Jail and the ruins of the Nauvoo temple, and drew portraits of Lucy Smith and two of Joseph Smith's sons. Along the overland route, he sketched the most prominent landmarks. In Utah he drew a wonderful panorama of Great Salt Lake City and a less successful portrait of Brigham

Young. In addition, Piercy wrote a detailed narrative of his travels, recording the sights and people, and his own impressions as he made his way to the Great Basin. When he returned to England early in 1854, he handed the sketches and narrative to James Linforth to edit. Linforth was an assistant editor of the *Star*, and to Piercy's narrative he added lengthy footnotes and a comprehensive summary of the LDS emigration up to 1855. The book was published in fifteen monthly parts, beginning in July 1854.

Route from Liverpool ranks as the most beautiful book published by the Latter-day Saints. Many of its steel engravings have high artistic merit. Although it is now a rare book, its illustrations still find their way into most books written on Mormon history.

53. WALKER, William Holmes. To the intelligent public. [Signed at end:] William Walker. [Port Elizabeth, 1855]

Broadside 32 x 20 cm. In two columns.

William H. Walker was an old-time Saint. In the spring of 1832, when he was eleven years old, his father joined the Mormons; and for the next two years his mother poured over her Bible for proof against them, only to be converted herself. In 1835 William was baptized into the Church. The Walkers moved to Missouri in the spring of 1838 where they were swept up in the anti-Mormon violence and William's father was wounded at Haun's Mill. William lived with Joseph Smith in Nauvoo for three years; and at that time he was aware that his sister Lucy was one of Joseph Smith's plural wives. In 1846 he was drafted into the Mormon Battalion, and he entered the Salt Lake Valley in September 1847 with the Sick Detachment.

Five years after he came to Utah, Walker was called to accompany Jesse Haven and Leonard I. Smith to South Africa. For the first year and a half of his mission, he labored with Haven in the vicinity of Cape Town, and during the last year he concentrated his efforts north of Port Elizabeth, 400 miles to the east.

Walker published two pieces entitled *To the Intelligent Public*, virtually as he was leaving town. On October 26, 1855, he wrote a response to an anti-Mormon article in the Port Elizabeth *Mercury*, which its editor refused to print. He succeeded, however, in getting it in the Port Elizabeth *Telegraph*. At the same time he had 500 copies of the article struck off as a broadside, apparently by the *Telegraph*. On November 17 he commenced writing a letter to accompany his article, but this time the editor of the *Telegraph* would not print it in the newspaper. So Walker hastily arranged for 500 copies of it to be published in pamphlet form—under the same title

as his broadside, *To the Intelligent Public.* Three days later he looked at the first proof and found many mistakes. When he got the second proof on November 27, the day before he was to sail, he was dismayed to find more errors. He rushed to the print shop and demanded that these be corrected. The printer promised to fix the misprints and to send 25 copies of the pamphlet to Walker aboard the ship before he sailed.

The broadside is reprinted in the *Millennial Star* of March 15, 1856. It is located in a single copy, as is the pamphlet.

54. HAVEN, Jesse. An epistle of Elder J. Haven, president of the Cape of Good Hope Mission; to the Saints in the Cape of Good Hope, Greeting. [Caption title] [Dated at end:] Mowbray, Nov. 29, 1855. [At foot of p.3:] W. Foelscher, Printer, 4, Church-street, Cape Town.

3 pp. 19 cm.

This is Jesse Haven's last tract. On November 27, 1855, he took the manuscript to the printer, examined a proof two days later, and picked up finished copies on December 4, eight days before he sailed for London.

It is a touching farewell. Haven expresses his appreciation to both members of the Church and nonmembers for their kindnesses to him; and he urges the Saints to follow him to Zion and consecrate themselves to its upbuilding.

Only this copy of Haven's *Espistle* is known.

55. PRATT, Orson. [Eight pamphlets on the first principles of the gospel. Liverpool: 1856–7]

8 pts. (128 pp.) 23 cm.

Orson Pratt again assumed the presidency of the British Mission in July 1856, and in less than a month he began another series of pamphlets. Written in the form of chapters of a larger book, these were issued separately so that they could be circulated as missionary tracts. But it is clear that Pratt intended to gather them together to form the definitive exposition of Mormon doctrine. He never accomplished this, and it is not known if he had other chapters in mind in addition to those he published.

In all, there are eight tracts in the series: *Chapter I. The True Faith* [August 25, 1856]; *Chapter II. True Repentance* [September 8, 1856]; *Chapter III. Water Baptism* [September 22, 1856]; *Chapter IV. The Holy Spirit* [Novem-

An Epistle of Elder J. Haven, President of the Cape of Good Hope Mission; to the Saints in the Cape of Good Hope, Greeting.

Beloved Brethren:—

As the time has arrived that I expect soon to leave this Colony, I feel to address you these few lines before my departure.

In the first place, receive my grateful acknowledgement for your kindness—good feeling and benevolence towards me, while I have been in your midst. You have fed me when I was hungry—clothed me when destitute—administered to my wants and necessities—taking me in when a stranger in a strange and foreign land—defending and protecting me when persecution raged, and when the Priests of Babylon, were trying both publicly and privately, to enrage the minds of the people against me, and against the doctrines I tanght, which doctrines, they must receive—embrase and follow, if they are ever saved in in the kingdom of God.

While I remember your kindness, I do not forget the kindness of those, who, though they have not exactly connected themselves with us, have remembered me in times of want, and by their means assisted in rolling forth the work of the Lord in this land. May the Lord bless them, and reward them fourfold, for all they have done, or may do hereafter, for the upbuilding of the kingdom of our Heavenly Father.

As you have ever been willing to follow my counsel and the counsel of my brethren that came with me, so continue to follow the counsel of those Servants of God that may be sent you from time to time; and as you have ever been ready to administer to our temporal wants, while we have been feeding you with the "bread of life," so ever be willing, out

ber 15, 1856]; *Chapter V. Spiritual Gifts* [December 15, 1856]; *Chapter VI. Necessity for Miracles* [January 15, 1857]; *Chapter VII. Universal Apostasy, or the Seventeen Centuries of Darkness* [February 15, 1857]; and *Chapter VIII. Latter-day Kingdom, or the Preparation for the Second Advent* [March 15, 1857]. Each contains 16 pages, the whole continuously paged. The chapter heading and title are printed as a caption title. Orson Pratt's name as author and the place and date of publication are printed along the spine of each signature. The pamphlets were issued without wrappers, but in some instances an area conference printed a set of wrappers for those copies to be distributed in the conference.

This series also contained a tract that was offensive to Brigham Young, and in 1865 the first half of *The Holy Spirit* was officially condemned.

56. Catalogue of works published by the Church of Jesus Christ of Latter-day Saints, and for sale by Orson Pratt, at their general repository, and "Millennial Star" Office, 42, Islington, Liverpool. [Caption title] [At foot of p. 4:] Printed by R. James, 39, South Castle Street, Liverpool. [1856]

4 pp. 21 cm.

Throughout its early years, the British Mission issued a number of catalogues of its publications, ephemeral broadsides that were circulated among the branches and then discarded. Almost none of them have survived. An exception is this 1856 catalogue, which exists in many copies because it was often included with the tracts in Orson Pratt's second series.

Orson Pratt announced in the *Star* of October 18, 1856, that he was issuing "a quantity of Wholesale and Retail Catalogues, for judicious circulation." The wholesale catalogues were for the presidents of conferences and book agents; the small retail ones were for general circulation and are undoubtedly the ones that have survived. No copy of the wholesale catalogue is extant.

This 1856 *Catalogue of Works* occurs in two variants, both printed from essentially the same typesetting. The later variant differs from the earlier in that "XIX" is added to the list of available volumes of the *Millennial Star*. Both were likely printed about the same time, with the modification in the entry for the *Star* made in anticipation of the upcoming volume.

The mission headquarters and *Millennial Star* office was moved from 15, Wilton Street to 36, Islington in April 1855. A year later the number

on that building was changed to 42, Islington—the address of the British Mission headquarters for the rest of the century.

57. RICHARDS, Franklin Dewey. A compendium of the faith and doctrines of the Church of Jesus Christ of Latter-day Saints. Compiled from the Bible; and also from the Book of Mormon, Doctrine and Covenants, and other publications of the church. With an appendix. By Franklin D. Richards, one of the Twelve Apostles of said church. Liverpool: Published by Orson Pratt, 42, Islington. London: L.D.S. Book Depot, 35, Jewin Street, City. 1857.

viii, 243 pp. 16 cm. Bound in red gilt stamped morocco.

Franklin D. Richards' *Compendium* is a compilation of references supporting the various LDS doctrines. Because of the breadth of its topics and range of its references—combined with the ecclesiastical standing of its author—it approached the ultimate step in the standardization of Mormon theology. Arranged under forty-seven doctrinal headings, it reprints passages bearing on each of these topics from the Bible, Book of Mormon, Doctrine and Covenants, *Journal of Discourses*, *Pearl of Great Price*, and "History of Joseph Smith," then being published serially in the *Deseret News* and *Millennial Star*. In addition, it includes references to *The Seer*, Orson Pratt's two series of pamphlets, *Spencer's Letters*, *Key to Theology*, and others. Actually *Compendium* was the second such LDS book. But its scope far exceeds that of its predecessor, Benjamin Winchester's *Synopsis of the Holy Scriptures* (Philadelphia, 1842).

Richards composed *Compendium* during his third term as president of the British Mission, and he put it to press a month before he returned to Utah in July 1856. His successor, Orson Pratt, then supervised the printing and binding, which were completed in February 1857.

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